The Churchman.

VOL. XXIV, No. 49.] "The Church of the Living God, the Pillar and Ground of the Truth." [WHOLE NUMBER 1246.

JOHN HECKER. PROPRIETOR. NEW-YORK, FEBRUARY 3, 1855. { AT No. 111 BROADWAY,
IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

IN TRINITY CHURCH........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......¾ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.......... 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
{On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR FEBRUARY.

4. Septuagesima Sunday: Third Sunday before Lent.
11. Sexagesima Sunday: Second Sunday before Lent.
18. Quinquagesima Sunday: Next Sunday before Lent.
21. The First day of LENT, commonly called ASH WEDNESDAY.
[Proper Psalms instead of the Psalms for the day of the month. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect for the day.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

MARCH.

2. Ember Day.
3. Ember Day.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth Sunday in Lent. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

THE CHURCH AT HOME.

Rhode Island.—The Missionary Convocation for this diocese has been held at Providence, under the presidency of the Bishop, who preached on the opening day. The children of the parish were also addressed by the Bishop. The Convocation Sermon (on the succeeding day) was preached by the Rev. Mr. Benedict, from St. Mark xvi. 15. The Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Huntington. In the evening a public meeting was addressed by the Bishop, and the Rev. Messrs. Huntington, Washburn, and Benedict, after which a collection was made in behalf of Missions within the county of Hartford. It appeared from the reports of Missionary service made to the Convocation at its business meetings, that the Mission at Thompsonville, where services had been for a time suspended, was in successful operation. At the village of Windsor Locks, the services of the Church had been recently introduced on each Sunday; a lay reader officiating in the absence of a clergyman on alternate Sundays.

Florida.—The corner stone of a new church at Pilatka has been laid by the Rev. A. A. Miller, of St. Augustine, assisted by the Rev. William W. Bours, of the diocese of Western New York, at present officiating in Jacksonville. The ceremony was preceded by the usual Morning Service in the Court House, after which a procession was formed, consisting of the wardens and vestrymen, the clergy in their surplices, and the congregation, numbering about one-third of the grown people in the place. After the corner stone had been laid, an impressive address was made by the Rev. Mr. Miller, setting forth the nature of *the true foundation*—the Bible as the rule of faith, the Prayer Book as its exposition. After the address, "Gloria in Excelsis" was sung, and the congregation was dismissed with the Apostolic benediction. "This is the first church edifice," says a correspondent of the *Gospel Messenger*, "of any description in Pilatka. The population of the village at present is about eight hundred, and it is rapidly increasing. It will undoubtedly be, at no very distant period, one of the most flourishing cities of Florida. Messrs. Miller and Bours have made arrangements to hold services at Pilatka once a month. It is hoped that before long a clergyman will be obtained to reside there permanently."

THE CHURCH ABROAD.

England.—The English papers give copious extracts of the preliminary inquiry into the charges against the Archdeacon of Taunton, before the Commissioners appointed by the Archbishop of Canterbury.

The following charges were alleged by their promoter:

That he the said George Anthony Denison did, on Sunday, the 7th day of August 1853, on Sunday, the 6th of November in the same year, and on Sunday, the 14th day of May, 1854, in the Cathedral Church of Wells, preach three several Sermons, and afterward write and publish or cause to be published the said Sermons, in which he did advisedly maintain or affirm certain positions or doctrines, to wit,

1. That the Body and Blood of Christ, being Really Present, after an immaterial and spiritual manner, in the consecrated bread and wine, are therein and thereby given to all, and are received by all, who come to the Lord's Table.
2. That to all who come to the Lord's Table, to those who eat and drink worthily, and to those who eat and drink unworthily, the Body and Blood of Christ are given, and that by all who come to the Lord's Table, by those who eat and drink worthily, and by those who eat and drink unworthily, the Body and Blood of Christ are received.
3. That the universal reception of the inward part or Thing signified, of the Sacrament, in and by the outward sign, is a part of the doctrine of the Real Presence itself.
4. That worship is due to the Real though invisible and super natural Presence of the Body and Blood of Christ in the Holy Eucharist "under the form of bread and wine."
5. That the act of Consecration makes the real Presence.
6. That the act of Consecration makes the Sacrament, through the operation of the Holy Ghost, to be Christ's Body and Blood.
7. That in the Lord's Supper the outward parts or signs, and the inward parts or Things signified, are so joined together by the act of Consecration that to receive the one is to receive the other.
8. That all who receive the Sacrament of the Lord's Supper receive the Body and Blood of Christ.

All which said Positions, or Doctrines, I, the said Reverend Joseph Ditcher, do further expressly charge and complain to be directly contrary or repugnant to the Doctrine of the Church of England, and especially to the Articles of Religion as by Law established, or some or one of them.

Dr. Phillimore and Mr. A. Kinglake, as Deputy-Registrar of the Court of the Archdeacon, appeared for the Archdeacon of Taunton; Dr. Bayford for the promoter; Dr. Haggard being the assessor.

Dr. Phillimore took an objection *in limine* to the jurisdiction of the Commission, arguing the point at considerable length, and he quoted various authorities in support of his view.

Dr. Bayford, in answer, called attention first of all to the document in virtue of which the Commission was sitting. It was under a document signed by the Archbishop of Canterbury, the highest Prelate in the realm, superior over all the clergy therein. This, he contended, was sufficient authority.

Other objections were taken, all of which were overruled. Dr. Bayford then proceeded to enumerate the points which he should have to prove in support of his case, some of which he said might perhaps be admitted to save time; but if this were not, he should be in a position to offer evidence. Firstly, he proposed to show that the Bishop of Bath and Wells was the patron of the archdeaconry of Taunton and of the vicarage of East Brent; secondly, that the two notices which are required under the statute were properly served upon Archdeacon Denison; thirdly, it would be a question whether the archdeacon, in point of fact, did preach the three sermons which the promoters of the suit stated he did; whether he afterward published them, and also whether such publication took place within this diocese or not; and fourthly, he should have to submit that the sermons themselves contained statements contrary to the articles and doctrines of the Church of England. Witnesses were then called to prove these several points, whose examination and cross-examination occupied great part of two days. Various objections were taken on the part of the accused, and requests made for their being recorded. In the course of the proceedings Dr. Phillimore said, his defence would be probaby divided into two positions—one of which would be that the whole of these proceedings were of the character of a conspiracy against the Archdeacon of Taunton, on account of the doctrines which he, in common with a large party in this diocese and kingdom entertained; and another would be that, as at present advised, no legal proof could be offered to the Commissioners of the publication or preaching of these sermons. Hereupon a long discussion arose, which resulted in the Commissioners, under the advice of their assessor, stating that they objected to, and could not allow questions to be put as to the views or party feelings entertained by particular individuals. Dr. Bayford then stated that he had called all the witnesses he intended to present before the Commission, and the only other matter he had to ask was the reading of the affidavit of Archdeacon Denison, unless it were admitted and taken as being read by the other side. Dr. Phillimore said, if any part of that affidavit was to be alluded to, it was the wish of Archdeacon Denison, and those by whom he was advised, that the whole document should be read. Some discussion then ensued as to the course to be pursued by the advocates, which was at last settled by desiring to read the affidavit—Dr. Phillimore protesting. The case against the archdeacon was closed on the third day. On that day, the archdeacon himself was present, and Dr. Phillimore proposed that he should be heard in his own defence—this was refused; and Dr. Haggard was instructed to say that the Commissioners had no intention of hearing any further remarks on the question of doctrine.

Archdeacon Denison.—My lord, as I should not, under any circumstances, have appeared to give any sanction to this Court or to its proceedings, so, now the only one thing I came for is not allowed, I beg leave to withdraw.

The Venerable Archdeacon, accompanied by several of his friends, then left the Court.

Dr. Bayford proceeded to sum up the evidence adduced on the part of the promoter, contending there was sufficient upon the sermons of the Archdeacon, and upon his own affidavit to warrant the Commissioners in coming to the conclusion that *prima facie* grounds were made out for further inquiry.

Dr. Phillimore then called, in succession, the following witnesses, who all substantially deposed to their belief that the Archdeacon was a sound member and minister of the Protestant Church of England,—the Rev. Wilson Pedder, late Vice-Principal of the Theological College, Wells; the Rev. Jos. Wolff, LL. D., D.D., Vicar of Isle Brewers; the Rev. R. A'Court Beadon, Prebendary of Wells, and Vicar of Cheddar; the Rev. Dr. Shipton, Vicar of Ossery; and some others. The Rev. Mr. Pedder's evidence was moreover to the effect, that during a portion of the term he was Vice-Principal of the College, the Archdeacon of Taunton was Examining Chaplain of the Bishop of Bath and Wells, and that he had been in the habit for two years of seeing the examination papers put before the candidates for holy orders by the Archdeacon; those papers did not show any tendency, in the least degree, to adopt the doctrine of the Church of Rome in reference to the Holy Eucharist, or any other doctrine in which that Church differs from the Church of England.

On the fourth day, Dr. Phillimore addressed the Court, contending that the statements on which the charges rested, were evidently so garbled, that they vitiated the whole proceedings. He maintained that the reliable facts of the case went to show that Archdeacon Denison had preached the doctrine held on this subject by Ridley; and he (the learned counsel) would take the liberty of handing to the Commissioners a list of divines by whom the same doctrines were held as those taught by the Archdeacon, which had been published in one of the many books which had been called forth by this unhappy controversy. That list comprised the names of Bishop Ridley, Archbishop Cranmer, Bishop Poynets, Dr. Sutton, Hooker, Dean Jackson, Bishop Donne, Bishop Andrewes, Bishop Overall, Herbert, Bishop Taylor, Bishop Cosin, Thorndike, L'Estrange, Bishop Bull, Bishop Morton, Bishop Montague, Dr. Mede, Archbishop Bramhall, Dr. Field, Bishop Forbes, Dr. Sparrow, Bishop Ken, Dr. Sherlock, Lake, Dr. Hammond, Nicholls, Archbishop Tillotson, Wheatly, Polling, Bishop Burnet, Nelson, Bishop Wilson, Dr. Grabe, Randolph, Bishop Warburton, Palmer, Harold, Browne, and Beaumont. In concluding his argument, Dr. Phillimore begged with all proper respect and deference once more to insist that there was no *prima facie* case against the Archdeacon.

After a brief reply from Dr. Bayford, Bishop Carr said the Commissioners would give their best attention to what they had heard, and then adjourned the inquiry for three days.

On the fifth day, the Commissioners re-assembled, and delivered the following judgment:—

The Commissioners, after due consideration of the depositions taken before them, and of certain printed Sermons, numbered 1, 2, and 3, and of the documents annexed, declare their unanimous opinion:—

First—That as respects the preaching and publication, or making known and public, the above Sermons by the Venerable the Archdeacon of Taunton, within the Diocese of Bath and Wells, there are sufficient *prima facie* grounds for instituting further proceedings.

Secondly—The Commissioners, having carefully examined the aforesaid Sermons, and the charges specified in the Commission, declare their unanimous opinion that the proposition of the Venerable Archdeacon, that to all who come to the Lord's table, to those who eat and drink worthily and to those who eat and drink unworthily, the Body and Blood of Christ are given, and that by all who come to the Lord's Table, by those who eat and drink worthily and by those who eat and drink unworthily, the Body and Blood of Christ are received, is directly contrary or repugnant to the doctrine of the Church of England, and especially to the Articles of Religion; and that the doctrines as set forth in the aforesaid Sermons, with reference to the Real Presence, in the Holy Eucharist, are unsupported by the Articles taken in their literal and grammatical sense, are contrary to the doctrines and teaching of the Church of England, and have a very dangerous tendency.

The Commissioners are therefore of opinion, secondly, that there is sufficient *prima facie* ground for instituting further proceedings.

The Commissioners at the same time think it due to the Venerable the Archdeacon to state that in the Sermons under consideration he has expressed his full assent and consent to the Articles of Religion, and that he has *ex animo* condemned the doctrines of the Church of Rome, and particularly the Roman doctrine of Transubstantiation.

A Missionary ship has just been launched at Blackwall on the Thames. It is to be used by the Bishop of New Zealand in his missionary labors through his extensive Diocese, which comprehends not only the islands of New Zealand, but a large portion of the thickly-studded islands of Polynesia. The vessel—which has been named, not inappropriately, the *Southern Cross*—is of the very tiny dimensions of 100 tons burden, and will be the smallest vessel, it is said, that has ever made the passage to the antipodes.

It was definitely arranged that the Lord Bishop of Sydney will with his suite proceed in the *Mermaid* from Liverpool the first week in February.

The *Liverpool Standard*, the organ of the local Evangelical party in that town, announces with much pleasure that a notice has been issued that in future "there will be service daily in St. Luke's Church, in this town, at nine o'clock," and this notice is signed by the Rev. C. W. Lawrence, the Rev. W. Pollock, and the Rev. T. C. Cowan. "These names must be sufficient to satisfy the most incredulous that daily service involves not the slightest reference to questions of controversial theology; and that obedience to the rubric, which states distinctly 'the order for morning prayer *daily* throughout the year,' is perfectly compatible with the most devoted zeal for Protestantism in its entirety."

A vessel named the *Johanne Christophe* has been purchased and fitted up as a mariner's church at Liverpool. She has been licensed by the Lord Bishop of Chester.

The Rev. Charles Gray, Vicar of Godmanchester, died at the Vicarage on Saturday, December 30th, 1854, after a few months' illness, at the age of fifty-five. The deceased was the son of the late Dr. Gray, Bishop of Bristol, and brother of the Bishop of Cape Town. He was educated at Winchester School, and took his degree at St. John's College, Cambridge.

THE WORLD AT HOME.

DON GIOVANNI BATTISTA TAGLIAFERRI, a native and former resident at Rome, has been appointed Consul-General of Tuscany at this port. The increase of commerce between New York and Leghorn, has necessitated an appointment of a higher grade than that previously made; and the office has fortunately come into the hands of one eminently qualified for the position. The Consulate will be located at 659 Broadway, Room 18.

SUSPENSION OF OBSCENE PUBLICATIONS.—We understand that the Mayor of this city is making earnest efforts for the suppression of the sales of indecent publications in the streets. Several newsboys have been arrested for hawking copies of a vile sheet, the proprietors of which have been held to answer in the proper quarter.

THE SUNDAY LIQUOR TRAFFIC.—We understand that the police of this city found as many as 291 places where liquor was selling, last Sunday, in violation of the law. Yet this uumber, large as it may appear, is a considerable decrease from that of the previous Sunday. In the Fourth Ward, however, the number of shops open on Sunday, exceeded that of the previous week.

AN INDUSTRIAL PROPOSITION ON BEHALF OF THE POOR.—It appears that a petition has been in circulation in this City for presentation to the Common Council, soliciting an appropriation of $500,000, "to be raised by a 50 years," 6 per cent. stock, and by consent of the Legislature, to be invested in a boot, shoe and leather manufacturing company, under the general manufacturing law of the State of New York, to be located in the cities of New York and Brooklyn, at East New York and Woodhaven, in different departments, and such other points as the directors and trustees shall from time to time deem for the [illegible] of the Company"

MORTALITY IN NEW YORK.—In [illegible] and County of New
Adults, 165; children 272; males [illegible]; females, 22[illegible]; colored
York, from the 20th to the 27th day of January, 1855:
Men 79; women, 86; boys, 131; girls, 141—total, 437.
persons, 12.

OFFICIAL VISITS TO NEW YORK.—The Committee on the Harbour Encroachment, consisting of their excellencies, Myron H. Clark, Governor of the State of New York, and Rodman H. Price, Governor of New Jersey, and the Committee on Commerce and Navigation of the Senate, and also of the Assembly of the State of New York, and a Joint Special Committee of the Senate and Assembly of the State of New Jersey, arrived at the Astor House, in this city, on Tuesday night. Their visit was for the purpose of examining the present condition of its harbor, with a view to its protection and preservation. The Governor of this State has also visited the several State institutions.

SUSPECTED STEAMERS.—The steamship *Massachusetts* lying here, was suspected of being designed for a fillibustering expedition against Cuba. Deputy Surveyor Isaiah Rynders, with the United States Deputy Marshals, made a search for arms supposed to be in her. Her holds, fore and aft, were searched, as were also the ladies' cabins, upper and lower; but nothing was found to justify the reports in reference to the vessel.

ALMS HOUSE DEPARTMENT.—The following is a statement of the number of inmates remaining in the New York Alms House Department on Saturday last:—Bellevue Hospital 776; Lunatic Asylum 559; Alms House 1,411; Penitentiary 508; Penitentiary Hospital 488; Workhouse 1,145; Small-Pox Hospital 2; Randall's Island 1,003; ditto Hospital 176; City Prison 285; District Prisons 45; Coloured Home 283; Coloured Orphan Asylum 180; Children at Nurse in the city 182. Total 7,043. Increase 83. Admitted during the past week 918, principally to the Alms House and Randall's Island. Died 29; discharged 689; sent to the Penitentiary 137. Total 855.

SNOW STORM.—The recent snow storm appears to have extended far and wide around us; but in this locality, and for a considerable distance away, there has been no great obstruction to railroad travelling. Not so, however, to the Westward; for we find that the train on the Chicago and Mississippi Railroad, with a large number of passengers and several members of the Legislature, were frozen up on the prairie in snow, some eight feet deep. The passengers burned the cars, and by taking from the cars a consignment of oysters preserved themselves from starvation.

SEIZURE OF LETTERS.—A package containing upward of fifteen hundred letters, in charge of Adams's Express, was recently seized *in transitu* from San Francisco to New York, the same being conveyed contrary to law.

DISMISSAL OF A LAW OFFICER.—The President has removed John Esaias Warren, the United States District Attorney of the Territory of Minnesota, for commencing a suit in the name of the United States against the Minnesota and Northern Railroad Company, without notice to his superiors at Washington.

A WHITE SLAVE.—The *Detroit Tribune* of the 15th ult. says: A Miss Gibson, from Maysville, Kentucky, passed over the river on that day, having arrived in safety by the underground railroad from Toledo; and adds that:—"What makes this case one of unusual interest is the fact that Miss G. is as white as any of our lady readers who will con this paragraph. Unless informed of the fact, no one would have the remotest suspicion that she had a drop of negro blood running in her veins. Her eyes are blue, her hair brown, her complexion fair and clear. She is very intelligent, and her appearance really prepossessing."

CALIFORNIA.—We hear by the last mail, that the dry season had seriously affected commercial matters. The amount of gold received from the interior had been limited for a month past, and the mercantile community had begun to feel most keenly the drain that had been going on upon the stock. The merchants in the interior were unable to meet their engagements with jobbers in the cities, and they in turn but partially met their payments.

By the latest arrival we learn that the Legislature of the State had organized, and the Governor had delivered his annual message. Crimes seem to abound more than ever. Several of the escaped convicts have been captured and executed. Lower California has suffered another revolution, but its results were not important.

PAPER.—The Governor of California, in his Message to the State Legislature, gives some interesting facts concerning a material for the manufacture of paper, which abounds on the swamp lands. He is quite sanguine in his hopes that it may prove a substitute for rags.

THE REMOVAL OF MR. SOULE.—It is said at Washington, that Mr. Soule has been practically re-called, and that the technical offence of which he stands convicted is his neglect or refusal to deliver or communicate dispatches transmitted to him from the State Department. This is highly probable, and we may reasonably anticipate a lively time in Washington when he returns.

EXECUTION.—Two men, named Stephen Short and William Hanning, were executed at Greenupsburg, Ky., last week, for murder. They had both been hard-drinking, dissolute men. They appeared quite penitent, and acknowledged that drink and bad company had brought them to the gallows. There was a crowd of about six thousand people present.

THE WORLD ABROAD.

Great Britain.—The Queen, the Prince Consort, and a portion of the Royal Family had been, for a few days, to the Isle of Wight. On their return to Windsor Castle, General De Lacy Evans (just returned from the Crimea) was invited to visit her Majesty, but he was too ill to go.

The *Law Review* says that the subject of making Prince Albert King Consort has recently been discussed, and is even yet by no means disposed of.

The *Morning Post* says—"We believe we may state with confidence that his Royal Highness, the Duke of Cambridge, is expected to arrive in London, within a very few days, from Constantinople."

The Duke of Somerset continues in rather a precarious state at Somerset House, Park-lane.

In reply to the numerous applications from nurses desirous of serving in the Scutari Hospital, received by the ladies' committee, they have stated that no more nurses can be received there.

In the manufacturing districts of Yorkshire, the Admiralty have published conditions of contracts for an unprecedented amount of woolen, worsted, cotton, and other goods for the navy and transport services.

More packets, consisting in the main of flannel shirts, comforters, belts, stationery, pipes, tobacco, Bibles and Prayer-books, have been sent to the Crimea Fund Committee by various donors, and been shipped on board the *East Anglian* and *Harlequin* transports.

It is stated that sixty-six vessels have been added to the navy during the past year: 4 screw ships of the line, 2 being of 90, and 2 of 60 guns; 7 screw corvettes, each of 20 guns; 6 screw sloops, 4 of 16, and 2 of 8 guns; 5 screw despatch-boats, each of 4 guns (and 160 horse-power); 6 screw gun-boats, each of 8 guns and 60 horse-power; 16 sailing gun-boats of 2 guns; 4 mortar vessels; 3 floating batteries of 16 guns; 6 paddle-wheel iron steamers, 3 steam transports, and 1 royal yacht.

Lord and Lady John Russell had gone to Paris, having been summoned thither in consequence of the illness of a sister of Lady John Russell.

The Earl of Leitrim—one of the oldest and most honored members of the Irish peerage—died at Killadoon, near Cellbridge, on Tuesday, the 9th ult. He was born in May, 1768, and was therefore in his eighty-seventh year.

Prince Lucien Bonaparte had arrived in London, from Paris.

Prince Augustus of Saxe Coburg Gotha, and his wife and youthful family, had arrived in England on a visit to the Orleans Family.

According to returns made up to the 31st ult. at the Admiralty, Her Majesty has 142 vessels of war propelled by steam-power afloat and in commission, and 104 sailing vessels—total, 246.

The Quarterly Review Returns had been published, and showed that the country was in a more prosperous state than could have been expected.

Sir Charles Napier had been ordered to strike his flag. Viewing this as denoting disapproval of his conduct, he has demanded a court martial, for the purpose of its being thoroughly sifted; but we much doubt whether this demand will be acceded to. In all probability it will be refused on the ground that as Sir Charles had received no censure, direct or implied, from the Admiralty, in reference to his performances in the Baltic; there was, therefore, no charge against him to investigate.

The town-council of Liverpool have granted a sum of £2,000 toward the establishment of a juvenile reformatory.

The British papers state, that such was the indignation caused by the leader in the London *Times* of the 9th ult., attacking Lord Raglan, that the frequenters of the Bristol Commercial Rooms proposed to put all the copies of that day publicly on the fire; and it was with difficulty those who considered the act "against rule" prevented the threat being carried out.

It appears that, during the last three months, a great number of female infants have been christened "Alma." At Liverpool, the wife of a private in the Sappers and Miners brought twins to be baptized; she had the girl called "Alma" and the boy "Inkerman."

In London, in the first week of the year, the deaths of 1,104 persons, namely, 671 males and 733 females, were registered in the metropolis. In the ten corresponding weeks of the years 1845-54 the average number of deaths was 1,313. In the same week, the births of 908 boys and 879 girls, in all 1,787 children, were registered in London. In the ten corresponding weeks of the years 1845-54 the average number was 1,546.

The *Edinburgh Courant* reports the death of Peter Mathieson, for nearly twenty years coachman to Sir Walter Scott. Peter was brother-in-law of Sir Walter's faithful Tom Purdie, and was taken into the poet's service about the year 1804, when Scott first set up a carriage. The pages of *Lockhart's Life* make frequent mention of the trusty and favorite charioteer. He was in his eighty-fifth year.

Rumors continued rife of approaching changes in the Ministry. The Duke of Newcastle, it was said, had tendered his resignation, and that negotiations had been opened with Earl Grey, Earl of Carlisle, Sir Francis Baring, and others, to ascertain the conditions on which they would accept office under the present head of the Government. Lord Palmerston and Sir James Graham were talked of as suitable men for the War Department.

The Earl of Elgin, on his arrival at Liverpool, from the seat of his late government in Canada, was presented with a public address from the Liverpool and American Chambers of Commerce. The ceremony of presentation took place in the Town Hall, Liverpool, where his Lordship, who was accompanied by Sir P. C. Roney and Capt. Torrens, was met and welcomed by a number of the most eminent mercantile men of the town. Major Tobin introduced Lord Elgin to the meeting. Mr. W. Oxley, President of the American Chamber of Commerce, read the address, of which the substance was congratulatory of Lord Elgin for the part he had in negotiating the Reciprocity Treaty. Lord Elgin replied in an appropriate speech.

We have intelligence of the death of Mary Russell Mitford, the authoress of "Our Village," and other popular works.

Mr. Cobden, M. P. for the West Riding of Yorkshire, had been addressing his constituents at Leeds, stigmatizing the attack on Sebastopol as a colossal mistake, and that the main principle of the question should be now how to get out of it. Other speakers addressed the meeting almost unanimously in favour of the war.

Reports were in circulation, which the minitrerial journals stigmatize as malicious, to the effect that the Government had offered General Sir De Lacy Evans an appointment in India, so as to get rid of his contemplated disclosures in Parliament.

The 82d Regiment had embarked from Liverpool in the steamer *Bahiama*, for the Crimea, seven hundred strong.

Four hundred of the London dock labourers have been sent to the Crimea to unload ships.

DISCOVERY OF AN UNPUBLISHED WAVERLEY NOVEL.—We ought rather to say *alleged* discovery—for we do not believe in it. But there is news from Paris of the discovery of an alleged MS. novel, by Sir Walter Scott, at Paris. The story is, that Scott, as his pecuniary troubles came on, being applied to by a certain party, gave him a MS. novel, entitled "Moredun," to publish in Paris, where his *incognito* could be kept up. The person so applying to Scott, and receiving the MS. of the novel, chancing to die, and the publisher also dying, the work was not published at the time, but now turns up. An English M. D., who has seen the MS. believes in its authenticity. But there is no other authenticity yet.

France.—The Emperor had reviewed the detachments of the Imperial Guard under orders for the Crimea. The Empress was present, and the troops expressed their enthusiasm by repeated acclamations. On presenting their new colors the Emperor addressed his soldiers in glowing terms.

The subscriptions to the National Loan, in Paris and in the Departments, amounted to 890,000,000 francs.

In the Communal Schools for girls, the ordinary studies are suspended, and the pupils are engaged in making lint, for the wounded in the Crimea.

Lord John Russell was in Paris, and had had a private interview with the Emperor.

Sardinia.—We have the intelligence of the death of the Queen Dowager, widow of Charles Albert, after seven days' illness, at the age of 54.

Austria.—Letters from Vienna say that the convention between Austria and France, *"for securing the tranquility of Italy,"* has not been signed, nor will it be until the treaty of December 2 shall result in an offensive alliance between the two powers named.

Sandwich Islands.—We have intelligence, by the *Pacific* mail, of the death of King Kamehameha III, after a brief illness, in the 42d year of his age. Prince Liholiho has been proclaimed King, under the name of Kamehameha IV. As he has been the great stumbling-block to the annexation scheme, and as the treaty, contrary to past expectation, had never been signed, with the late King die all hopes of immediate annexation to the United States. The Prince had indeed been thought a little more favourably inclined of late to the policy, but, now that he may think for himself, and shape his own policy, it is thought that the mission of Mr. Gregg will prove a failure.

The War.—So late as the first week in January, nothing had transpired before the walls of Sebastopol to alter the aspect of things. Several surprises had been attempted by the Russians. One against the British lines is thus reported:—"Unfortunately, a portion of the 50th Regiment of foot, against whom the attack was at first directed, were taken by surprise, and were obliged to fly to the nearest battery for protection, which opened upon the advancing Russians with shot, shell, and rockets. All the camp was called to arms, and the French opened a cross fire on the Russians, who were obliged to retire, with considerable loss. The allied loss was about thirty killed." One of the later despatches of the British Commander-in-Chief says:—"The garrison keeps up a heavy fire upon our trenches, particularly at night, and your Grace will regret to see by the returns which I enclose that we daily sustain some casualties." A letter dated, Heights of Sebastopol, Jan. 2, says:—"Nothing new has occurred. We continue to annoy the enemy by night sorties. In one of these we made ten Zouaves prisoners." The weather had continued very inclement, but much was being done to protect the allied troops against it. British and French re-inforcements were still arriving. Lord Raglan, in his last despatch that is to hand, says to the War Secretary:—"I have likewise the honor to inform you that we are daily receiving vast supplies of ammunition, warm clothing, and huts for the army. The utmost efforts will be made to disembark all those stores; but the difficulty of effecting this desirable object is very great, owing to the very limited extent of the harbor, its crowded state, and the narrow entrance to the town, and want of space on the beach, the rocks on the North side rising directly out of the water, and there being, consequently, no accommodation but on one side. Meanwhile negotiations for peace have continued, and, if appearances could be believed, not without effect; Prince Gortschakoff having announced to the Austrian Government that the *Czar accepts not only the four points of guarantee, but also the interpretation given to them by the Three Powers*, England, France, and Austria. But, as no armistice was agreed to, hostilities would continue during the progress of negotiations. Sardinia has joined the Western Alliance. The conduct of Prussia and of the Germanic States is still equivocal. This intelligence has agitated the public mind throughout Europe. Its immediate effect was to raise the price of British Consols two per cent. But there was little confidence in the good faith of Russia. The fact of Russia having renewed hostile operations in the Danube is regarded as a circumstance unfavorable to peace. The Russians in force had crossed above Tulscha, defeated the Turks, and taken the town, and were marching on the Katchin. The Austrians did not interfere. This report had caused some consternation.

In addition to the foregoing, we have a week's later advices by the Royal Mail steamship *Africa*. The last dates from the Crimea were to Jan. 10; but affairs remained precisely as they were. Omar Pasha was on the 5th at the camp of the Allies, when measures were concerted between him and Lord Raglan, and Gen. Canrobert, and on the sixth he returned to Varna. Reinforcements continued to reach the Allies, and upward of 3,000 of the French Imperial Guards and English Infantry were on their way to the Crimea. Lord Raglan had sent to India for the 10th English Huzzars. The Turks in the Crimea were to be made up to 60,000 before the end of January. The Russian reinforcements were advancing by forced marches through Bessarabia. The weather was frosty and the roads passable, although snow had fallen, but the frozen ground retarded the works of the besiegers.

With respect to the negotiations at Vienna, they were still going on; though nothing had been decided. Prince Gortschakoff was understood to have received written instructions from his government in regard to them. The exact contents were, of course, secret, but rumor from well-informed sources says, that Russia again expressed the Czar's readiness to enter into negotiations for an honourable peace, and also his earnest desire to put an end to all present difficulties. It is also stated that the Austrian Minister expressed an earnest desire to see peace, but would, nevertheless, firmly insist upon the acceptance, by Russia, of such conditions as the welfare of Europe demanded; but, it is added, Austria would hesitate to conclude an offensive alliance with England and France, until the latter powers should have stated exactly the nature of their demands.

The Christian Jews in America.

Notice has already been given of a convention of Christian Jews to be held next May, in the city of New York. We have taken some pains to ascertain the purpose of this call, which proves to be the organization of those thus designated in a compact body, which shall admit to membership only men of tried intelligence and integrity, with a view to the effect this may have in the removal of that distrust with which, it is alleged, the Christian world is inclined to regard the converts from Judaism, even so far as to doubt whether any real conversion of this character, has transpired in modern times. We were not aware that any such misgiving was general, and imagine that a better motive of appeal than "the flinging back with double force the reproaches cast upon us by the caviling Christian," would lie to the efficient action such an organization as that contemplated would effect in bringing others to a sense of the truths of Christianity. Although this is the chief ground on which the call is sustained, a call somewhat offensive, as well as defensive in its tone, it promises by the means invoked, what the public most needs—the presentation of interesting and profitable information respecting the scattered sons and daughters of Judah in our own and foreign lands. Neander de Costa, Capadore, and hundreds of distinguished names, are examplars of the possibility of conversion to the new gospel from modern Judaism; and in all time to come, the prayer of every Christian to God, for Israel, will be, "that they may be saved."

CLERICAL CHANGES.

The Rev. Thos. R. Pynchon, having commenced residence at Trinity College, Hartford, Conn., requests letters and papers to be addressed accordingly.

Imperfect in original

OPEN COUNCIL.

‸ Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of th former, and of nature itself."—CLARENDON.

For The Churchman.

HARD TIMES.

THE MORAL HEALTH OF THE COMMUNITY.

There has been, and is now, a very general and extensive stagnation and suspension of many branches of commerce, manufactures, and trade. Thousands of the industrious classes are thrown out of employment, and left to starve or to subsist on charity. This has happened when we are at peace with all the world—in the midst of an abundance of all the elements of wealth; without earthquakes, fires, or pestilence; without any essential disturbance in the natural laws. For although we have had drouths, fires, and cholera, they have been partial and local, and not of sufficient magnitude to affect the general weal. The evil seems to have been one of disturbance and disorganization, rather than the withholding of any of the bounties of Providence, or the drying up of any of the resources of nature. These evils have been caused by the evils and follies of man, by his neglect of and disobedience to the moral law, in his inordinate cravings for this world's goods, and in his seeking to find some short and speedy road to wealth, rather than to live by honest toil, or thrive by gradual, patient, and legitimate enterprise. One of the most portentous and threatening of these evils is the debt and paper system, which has been permitted to run riot with scarcely the semblance of order or restraint, confusion and anarchy in business, demoralization, destitution, crime, and misery of individuals are the natural and legitimate fruits. They follow just as certainly as physical depravity and disease follow a course of debauchery, drunkenness, and excess. To know the disease and its cause is, generally speaking, to know the cure. The cause is neglect of the moral law; the remedy is an acknowledgment of and obedience to the requirements of that law in all business affairs. Our social and political economists, our political and public men, have considered all questions of industry, trade, manufactures, commerce, &c., &c., mainly in reference to the production and accumulation of wealth, and to material progress and prosperity, as if they were the chief good to the attainment of which all our efforts should be directed. Instead of enquiring what is consistent with the law of justice and equity, what will conduce to the solid prosperity, the moral health and happiness of the whole community, they only enquire what will bring riches; and under the pretence of promoting the welfare of the nation, they generally devise some project for enriching themselves and their immediate friends, at the expense of the community. The reader may here, perhaps, enquire what is the proper remedy, and how shall it be applied? What is *my* duty in the premises? These evils cannot be reformed in a day. If ever they are reformed, it will be the work of time, patient and persevering labour; it will require a change of policy and habit on the part of States, cities, companies, and individuals. The labor of instructing and convincing all these parties will not be easily or speedily accomplished. All who are convinced should commence immediately to act upon these principles, and bear testimony in their favor. How, it may be asked, shall we begin to act upon them? We answer, by commencing immediately to practice, as far as possible, the pay-as-you-go system. Use your influence to induce others to do the same; use your influence to introduce this system into the affairs of the States, communities, companies, and of individuals. We are not hostile to the moderate and legitimate use of credit. But the State has established an artificial system, the tendency of which is to run to excess. It is this which mainly causes the moral mischief we have referred to, and which we would wish to see reformed.

H. D. S.

HEBDOMADARY.

SATURDAY, Feb. 3.—*St. Blasius, B. M.*—St. Blasius was Bishop of Sebaste early in the fourth century. He was patron of the trade of wool-combing; and at Norwich (England) the guild still observe his day.

SUNDAY, Feb. 4.—*Septuagesima Sunday.*—The first Sunday in Lent was anciently called Quadragesima, or the fortieth day before Easter. The three Sundays which precede Lent, and are a preparation for Lent, are called by the round numbers 50, 60, and 70: Septuagesima being about seventy days (though really only sixty-one) before Easter. The observance of these days and the weeks following appears to be as early as the time of Gregory the Great. We pray to God especially to hear the prayers of the Church at this solemn season. We come to Him confessing our sinfulness, and the just punishment which we have incurred. We come humbly, not relying on our own merits, but pleading His mercy, entreating Him to glorify His name. We come in faith, trusting in His goodness and acknowledging His power, and asking favor for our prayers, not for our own sake, but in the name of Jesus Christ, who ever liveth to make intercession for those who come unto God by Him.

MONDAY, Feb. 5.—*St. Agatha, V. M.*—St. Agatha lived and died in Sicily, where she endured cruel sufferings in the Decian persecution.

SEPTUAGESIMA SUNDAY,

OR, THE THIRD SUNDAY BEFORE LENT.

Time stays not his wing for us, therefore our wisdom is to note his unerring flight by works of righteousness, which, if not recompensed below, will assuredly be registered to our credit above.

Pressing onward with our Mother in the observance of her festivals and holy days, we have arrived at that period between which, and the triumphant feast of Easter, is a term of seventy days; sufficient for the thoughtless mind to call home its vain wanderings and earthly enjoyments.

The three Sundays preceding the Lenten season are preparatory to those solemnities lying in perspective; for not as the "horse rusheth to battle," would the Church have us enter upon scenes designed to awaken our humility and contrition, as the unavoidable sacrifice of Calvary.

Ye who boast your simplicity and deride forms, come and behold the order and beauty of this majestic fabric—the Church. Mark well her Scriptural architecture—see her columns of majesty—the unequalled loveliness and excellence of her polished corner stone. Think on the spirituality which gives life and vigor to the august body, and say, "Is she not worthy of honor and reverence?" He who at her banquets findeth not food meet for the soul; neither at her fasts a garment of sackcloth fit for the penitent, is incapable of discovering the holiness of her ways, and the sacred fire whereby her altar is lit. She is venerable from years. From time to time, thousands who drank from her cup of salvation, have ascended to drink with the Saviour in his heavenly kingdom; and as long as earth is the habitation of man, so long will she exist to bless and enlighten the world.

Majestic in the past, the present lending
  A radiant halo from thy hallow'd shrine;
'Gainst Sin and Death successfully contending,
  Hail, blessed Mother! sprung of David's line.
Beneath thee rests the olden prophet's story,
  The blood of martyr'd saints thy mantle stains;
The cross—the symbol of thy faith—thy glory,
  Thy right hand with its power and might maintains.
Within thy arms the weak to strength are nourish'd,
  The world-worn soul a refuge finds at last;
From age to age, thy sacred priests have flourish'd,
  In line unbroken from the distant past.
Blest are the souls who sweet in Jesus sleeping,
  Borne from thy bosom to the Church above;
Remote from sin's alloy, and sorrow's weeping,
  Partakers of His everlasting love.

—*Joys and Sorrows of the Ecclesiastical Year.*

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THE ZOUAVES.—Who and what are Zouaves? The Zouaves are natives of the French provinces of Algiers, disciplined and exercised by French officers, and now forming part of the French contingent employed in the Crimea and the siege of Sebastopol. They hold exactly the same relation to the French army that the Sepoys in India held to the regular British troops.—*Notes and Queries.*

Imperfect in original

THE PEW SYSTEM.

The following are some of the reasons so forcibly arrayed against this system, in the sermon by the Rev. E. G. Hoffman, noticed last week:

It is contrary to the will of GOD. When the blessed JESUS sent His Apostles forth into all the world to preach the Gospel of the kingdom, as you heard in the second lesson this morning, the strict charge which He gave to them, and through them to all Christians to the end of time, was, "*Freely* ye have received, *freely* give." And it is remarkable that the only two occasions on which He used violence, in all His gentle life, was when He cast out them that sold and bought in the temple of His GOD, and uttered that stern rebuke—"It is written My house shall be called an house of prayer for all nations, but ye have made it a den of thieves." "Take these things hence; make not My Father's house an house of merchandise." And the indignant Apostle, St. James, when he seems to have witnessed some distinction of rank made in Christian churches, wrote, "If there come unto your assembly a man with a gold ring, and in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or, Sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not GOD chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him." Now, how can we claim, where the rich are given the best seats, and the poor crowded to the door, and to the wall, that "the rich and poor meet together, the LORD is the Maker of them all?"

It is a practice which was totally unknown in the purest ages of the Church. In the earliest ages, and in the churches which the Apostles founded, the houses of GOD were as free as the air we breathe. There were distinctions, it is true, because of the crowds that thronged their courts—but they were distinctions of holiness, and not of wealth. The communicants, or the faithful, as they were then called, were placed nearest the altar; the penitents, or those preparing to become communicants, came next; while those who had committed great sins, or came as spectators, were placed near the door.* And so, or in some similar way, did the seats in the churches remain free for more than fourteen centuries; and never, amid all the corruptions with which the faith was overlaid, did Christians attempt to sell seats in the houses of GOD. The first inclosed pew that was ever known in a church, dates back, says the author of the History of Pews, only to the early part of the 17th century, half a century and more later than the Reformation in England. And they were never extensively introduced until the time of the Puritan rebellion, and then in opposition to the Bishops of the Church, by men who wished to conceal from the congregation that they refused to kneel during the prayers, or thought themselves too good to pray by the side of those who were poorer than themselves. So that, if we have read history aright, the pew system was introduced in the darkest hour of our mother Church—when her Archbishop was murdered, and her King martyred, by men who turned the noblest cathedrals into stables for their horses, the fonts into watering troughs for their cattle, and the holiest vessels of the altar into cups for their drunken debauches.

We sell that which does not belong to us. When a church or chapel is to be consecrated, our Church is singularly careful that the property shall legally be secured to her. When the Bishop comes to perform the holy office, he must, as the Rubric directs, "be received at the entrance of the church or chapel by the church wardens and vestrymen, or some other persons appointed for that purpose,"† to show their consent to his act. When he has entered within the rails of the chancel, before the sentence of consecration can be read, "the instruments of donation and endowment, if there be any," must be presented to him, bequeathing the building, and whatever appertains to it, in trust for the Church, to him and his successors in office forever, and thus securing to the Church the peaceable possession of the property for all time.† When the office of consecration proceeds, we join in the prayer, "Vouchsafe, O Lord, to be present with us, who are here gathered together in all humility and readiness of heart, to consecrate this place to the honor of Thy great name; separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it to Thy service, for reading Thy holy word, for celebrating Thy holy sacraments, for offering to Thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing Thy people in Thy name, and for the performance of all other holy offices." Then, after the Bishop has blessed the name of the Lord, "that it hath pleased Him to put it into the hearts of His servants to appropriate and devote the house to His honor and worship," we beseech Him "graciously to accept the dedication of the place to His service." And then the Bishop is directed to read for the Gospel, as though to rebuke the very spirit of which we have spoken, those indignant words of the Saviour, when He drove out them that bought and sold in the temple, "make not My Father's house an house of merchandise." And having made the matter, humanly speaking, sure, we beseech God to "bless the religious performance of the day, and grant that in that place now set apart to His service, His holy name may be worshipped in truth and purity, *through all generations.*" And who that has listened to these holy words, and joined in these pious prayers, can see, on the morrow after the service, in those now sacred courts, without feeling that it is a spirit of profanation, the auctioneer's hammer, asking, as has been forcibly said, "of the hungering souls, how much they will give for salvation?" and the same spirit of competition, and bargain, and sale introduced, with which we would buy or sell a house or a horse. Surely, my brethen, that were a strange giver who will give away to-day that which he intends to sell to-morrow.

The principle is all wrong, and it has brought forth, in too many cases, its evil fruits. It has made the whole matter of a seat in the House of God a matter of merchandise. It has prostituted the whole subject of erecting churches for public worship to the question, not whether they are surrounded by sheep wandering abroad without a shepherd, but, can they be made to pay? It has taken away from the alms of the people the character of free-will offerings to God, and there is now brought into the treasury of the Lord not a tithe of that which the faithful once offered for the relief of the poor, and for the support of the Gospel. And the Church, having thus parted with her property, has lost all control over the very building which she erected for God's worship forever. So that should it happen, as it has happened, that the majority of the pew-holders in any congregation become, by any chance, irreligious, ungodly men, the building erected for such pious purposes may be taken from God, taken from His Church, and taken from His poor. And the only Church in this country, of our communion, which the adversary has been able to taunt with having deserted the faith, King's Chapel, Boston,‡ so richly endowed by pious Churchmen, now gone to their reward, that the Gospel might have been preached there forever, has fallen—by the single circumstance that the majority of pew-holders became those who denied the faith once delivered to the saints—has fallen into the hands of the enemy; and now, within its once hallowed walls, is weekly denied the Lord who bought them with His blood.

While the rich, and those who can afford to pay for them, have the best seats in the sanctuary, and have had, because of their wealth, the privilege of entering the House of God, the poor, God's poor, whom we shall ever have with us, as His representatives, to receive the love we owe to Him, have, when they desire to enter the House of, and pray to, the common Father of them as well as the rich, been pushed into the back seats, pushed into the galleries, pushed into the streets. Look around at the churches where the pew system exists—watch the assemblage that gathers weekly within their walls, and count, if you please, what proportion there is of the poor. The spirit of the world has entered into them, and you will see the power of wealth even there. You will find, as the natural consequence of the system, that those who can wear gold rings and goodly apparel have monopolized the best seats to see and hear. And if, perchance, there is a scarcity of church accommodation, there will not be found a single seat which the wayfaring man and the stranger, the widow and the fatherless, may feel they have a right to occupy for the holy purpose of prayer. Now, it will not do to say that there are some seats always set apart for such as these; for, if there are, they are generally in some dark corner, where they cannot be sold; and, if they are not, there is a natural pride in the human heart (sinful I cannot call it), which will not submit to be marked as *the poor* in the House of God. So that as long as the pew system exists, the poor, whom the Lord has told us shall always compose the greater part of His kingdom—the poor, who cannot afford to buy seats, much less to build churches, must forever go without them. And oh! who can wonder, while these things are so, that there should be constant murmurings of the poor against the rich? Who can expect that they should not harbor feelings of resentment against those who have thus turned them from their Father's house, requiring a degree of forgiveness which nothing but the Gospel, which they do not hear, could teach them? For if these evils do continue—if these complaints increase, and the poor are still deprived of the Gospel, I fear there will one day, perhaps not far distant, a storm arise, which shall shake our social system to its centre, and drive before it those who have brought it to pass, as the Autumn leaves are driven before the whirlwind.

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* The ancient churches, as the learned Mr. Bingham remarks, besides "the *bema*, or sanctuary, where the clergy stood to officiate at the altar," were divided into, 1. "The *naos*, or temple, where the communicants had their respective places." 2. "The *narthex*, or ante-temple, where the penitents and catechumens stood;" and 3. "Another ante-temple, or *narthex*," called *locus audientium* and *locus lugentium*, where the hearers and those who were mourning for great sins were permitted to stand.—*Christian Antiquities*, Book VIII, c. iii, §§ 3, 4.

† "When churches are built, they ought to have a greater value and esteem derived upon them by some peculiar consecration:—For by these solemnities the founders surrender all the right they have in them to God, and make God Himself the sole owner of them." And so strictly was this guarded in former times, that, in some portions of the Early Church, "no man was to begin to build a church before he had given security to the Bishop, of a maintenance for the ministry and the repairs of the church, and whatever was otherwise necessary to uphold divine service in it." "Which were necessary rules to preserve churches from falling to ruin, and their ministry and service from contempt and disgrace."—*Wheatly* on the Common Prayer, c. II, sect. ii, §6. *Hooker*, V, xii 3. *Bingham*, Christian Antiquities, Book VIII, c. ix, §11.

‡ King's Chapel was erected in Boston previous to the Revolution. During the progress of the war, the Rector and a majority of the pew-holders left the place. After peace had been declared, their pews were confiscated, and, by adding the privileges of the purchase of a vault under the church (then a valuable privilege) to the proprietorship of a pew, numbers were induced to purchase them, though they did not attend the worship of the church. In this way, a majority of the pew-holders were soon found to be Unitarians; and in opposition to the majority of the original proprietors, who were remaining in the city, and the principles of common justice, the Liturgy of the Church was soon after mutilated, by removing from it everything that related to the doctrine of the Ever Blessed Trinity, and a Socinian society has since had possession of the noble stone building.—*Bishop White* Memoirs. Appendix II. *Church Review*, vi 85.

THE WORK OF HIM THAT SENT US.

Thus, then, it is. No work in the Christian character can possibly stand alone. Doctrine produces doctrine; work produces work; principle seeks out detail for exercise; detail works out into principle for stability. Wherever you begin, provided that you begin in Christ, there you never can possibly end. The very fact of your ending proves that you never had a right beginning. Attempt nothing, and you may be as the heathens of antiquity, without labor and without responsibility, but without a blessing. You may sit idle in the market-place, from the first hour until the twelfth, uncared-for and uncalled; but if you have the call, the mission, the sending of the Holy Spirit, which as the child of the Spirit you must of necessity have, then your work must of necessity *accumulate.* Woe unto you, if it does not accumulate; you must be going on and advancing, or you are nothing. You must be working the work of Him that sent you, or you totter to the ground. You must grow stronger and stronger daily, or you become feeble and helpless, and die. You must expand and be enlarged, or you contract, collapse, and perish. You must add to your faith virtue, or your faith dies out; you must add to your virtue faith, or your virtue evaporates. This is your work: the Christianizing of the mind, the spiritualizing of the whole of it, its perfection, its fullness of stature in the Body of Christ. It is this spirit—a spirit breathing throughout—that marks you as *His.* This is the house which you must go on building and raising up, well matching it together, and completing it by that which every joint supplieth, and cementing it by every process of meditation, and devotion, and prayer; by every bond and link of spiritual exercises and sacraments, until you come from the milk of babes to the strong meat of men; until you have manifested to the world, and to yourself, and to God, Who searcheth and trieth the hearts and reins, that you are doing "*His work Who sent you.*"

Now, brethren, you cannot fail to see how great and fearful is the responsibility of standing here as we do, professed children of God. How could it be that any of us *could* rest content with small progresses in our Christian work? How could it be possible for us to be otherwise than full of the knowledge of God (with all His graces around us), as the waters cover the sea? Cast back your recollection to the time when you were but little in this great work, and note the gradual progress of your advancement. Remember when comparatively you had no fear of God, no fervor in devotion, no holiness of life, no thirst after the living waters of the fountain of God. And think what you are now; how you delight in prayer now; how you long for the worship of the Sanctuary; how it is your privilege to join day and night in the presence of your God. Note the time when you thought of no repentance, for you had no cognizance of sin; *now,* how you love works of penance for past transgressions, because they chasten and correct you, and bring you peace from God. Remember when there was no such thing as Lent to you, because you cared not for displeasing God; and no such thing as Easter, for you thought not of loving Him. But now, how pleasant it is to you; a strange pleasure, yet a pleasure, to enter visibly and feelingly into the mourning of the year,—because it tallies with your felt deficiencies, and because the mourning leads, in the stability of your faith, to the rejoicing of a pardoned penitent, and the love of a reconciled God.

Can you not, brethren, note some such things as these? Well, then, that is the work which God gave you to do. It is thriving.

But now again. In proportion as you note the past times in comparison with the present, so also go on, and note the present in comparison with the future; that is, remember that there will be, and must be, the same progressive ratio of the perfected work, in that period which is to come, as there has been in that which is past. And it has not come "*with observation.*" It has not been "lo, here, or lo, there; for the kingdom of God is *within* you." This work, a kingdom of God, is not as the kingdom of the world, full of noise, bustle, and confusion, but of a gentle, overspreading spirit,—silent, unobserved; precept upon precept, line upon line; here a little, and there a little; leaven which worketh in three measures of meal, until the whole is leavened. Compare this work of the Spirit, in your Christian character,—the kingdom of God,—with the kingdoms of the world. Look at their angry, clashing contentions, and noisy turbulence; look at their confusion. Just now look at it in the little greatness, the mighty insignificance, the bewildering dismay of the politicians of this terrestrial government of England! How they stand before each other, just now, utterly contemptible, even in their own estimation; brought into confusion at the very peril of their own dearest things,—because they have dared to stretch out the hand to meddle with the things of God. You see the hand of God's punishment just as clearly now inflicted on the men who dare to meddle with the things of God, as you did in the men of Ashdod or Bethshemesh; and, while the kingdom of these men is forced on thus into a noisy and angry contention, and they stand in a grand display of their worldly ostentation, running fast to a swift destruction, cast back your mind *within,* to the secret, gentle progress of God's Kingdom of the Spirit. What a different work *that* is,—how sweet, how gentle! The power of men may take away all that is outward; but that which is within they cannot reach. Their kingdom may reach into the glories of the high places of senates, or the thrones of kings, and shut us all out from them; but the more they do this, the more we praise God; and reflecting that, by their very contrast, our kingdom *within* is growing the rather—the angry contests of the worldly do but make us more happy and contented in the silent, unobtrusive work of the Spirit, which we feel developing, expanding, creeping over all our heart and life, and filling us all with a holy joy,—a serene peace,—a sweet and a gentle smile of triumph,—because "God *is with us.*"

But I spoke of the future; how we must still go on in our work,—for its essential character is, as I said, accumulation and development; and, of course, we naturally ask,—what is to be the end? It is but pardonable to ask, *how long* are we thus to work? It is but reasonable to say,—is it *for ever?* I can neither tell you what is the end, nor can I tell you how long; for God Himself does not. Only He says this: "I must work the works of Him that sent us, *while it is day;*" and he adds, "for the night cometh when no man can work." There is, then, a shutting-up and conclusion of the work at some time. The day represents life; the night represents death. When the night comes, then there is a shutting-up. As the tree falls by the axe, there, on the ground, dead, so shall we be cut down by the axe, and die; and, as we fall, so shall we lie; and life gone, no more opportunity of work; no more sap spreading from the soul upward; no more foliage to decorate and ornament; no more fruit to bless or benefit. As we fall, so shall we lie, and it will be ended.—*Rev. W. J. E. Bennett.*

Character of St. Athanasius.

The following notices of one who, after the Apostles, has been a principal instrument through whom the sacred truths of Christianity have been secured to the world, are extracted from the writings of his contemporaries, which may show us their opinion of him. The first is a letter written by St. Basil of Cæsarea:

"*To Athanasius, Bishop of Alexandria:*

"The more the sicknesses of the Church increase, so much the more earnestly do we all turn toward thy fulness of grace, persuaded that thy guardianship is our sole remaining comfort in our difficulties. By the power of thy prayers, by the wisdom of thy counsels, thou art able to carry us through this fearful storm, as all are sure, who have made trial of thy gifts ever so little. Wherefore cease not, both to pray for our souls, and to stir us up by thy letters: didst thou know the profit of these to us, thou wouldst never let pass an opportunity of writing to us. For me, were it vouchsafed to me, by the help of thy prayers, once to see thee, and to profit by the gifts lodged in thee, and to add to the history of my life a meeting with so great and apostolical a soul, surely I should consider myself to have received from the loving mercy of God, a compensation for all the ills with which my life has ever been afflicted."

Our second quotation is from St. Gregory Nazianzen, who thus writes of him:

"He was as humble in his mind as he was sublime in his life; a man of an inimitable virtue, and yet withal so courteous that any might freely address him; meek, gentle, compassionate, amiable in his discourse, but much more so in his life; of an angelic temper and disposition. . . . He was one that so governed himself that his life supplied the place of sermons, and his sermons prevented his corrections, much less need he to cut or lance where he did but once shake his rod. In him all ranks and orders might find something to admire, something particular for imitation; one might commend his unwearied constancy in fastings and prayers; another his vigorous and incessant perseverence in watchings and praises; a third, his admirable care and protection of the poor; a fourth, his resolute opposition to the proud, or his condescension to the humble. He was a patron to the widow, a father to the orphan, a friend to the poor, a harbour to strangers, a brother to the brethren, a physician to the sick, a keeper of the healthful, one who became all things to all men, that if not all he might at least gain the more. With respect to his predecessors in his see, of some he imitated their discourses, of others their actions, the meekness of some, the zeal of others, the patience and constancy of the rest, borrowing their perfections, and so making up a complete representation of virtue, like skilful limners, who, to make the piece absolute, do from sundry persons draw the several perfections within the idea of their own mind; so he, insomuch that in practice he outdid the eloquent, and in his discourses outwent those who were most versed in practice. He was a man of real and unfeigned piety, of an impregnable courage, which no dangers or troubles could daunt; of a most active and unconquerable zeal for the Catholic faith, in the defence whereof he held up the buckler when the united strength of almost the whole world pressed upon him, and which never flagged under so many years' potent opposition, so many hardships heaped upon him. He overcame everything by a mighty patience, and recommended his cause by the meekness of his sufferings. He was an adamant to his persecutors, and a loadstone to dissenters—the one found him incapable of impressions,—no more apt to yield than a rock of marble; the others, by a singular meekness and generous patience, he drew over to himself, or where not that, he drew them at least to a secret reverence and veneration of him."

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THE FIGHTING POWERS OF DIFFERENT NATIONS.—The French, proverbially a brave and excitable people, are brilliant and formidable in an attack. If repulsed, a revulsion equally violent usually takes place, and would often prove fatal, if it were not for the precaution of placing reserves. When these are not wanting, they are capable of being easily rallied, and their lively spirit is soon restored. The Russians are less excitable, but, nevertheless, in an attack they are not to be surpassed in bravery and perseverance by the troops of any European nation, with this advantage, that they appear to be incapable of panic, and though they may be repulsed and defeated, they cannot be forced to run in confusion from the field of battle. The Prussian armies engaged in these campaigns were not, for the most part, very young soldiers—a spirit of enthusiasm pervaded their ranks, which rendered them capable of the most brilliant achievements. In cases of defeat, the effects of momentary hurry and confusion, to which all young troops are liable, were less violent with them than the French; but though easily rallied, and their patriotic enthusiasm soon restored, they could not rival the Russian stoicism in adversity. The Austrians, properly so called, were highly disciplined and brave, but the infantry of that race appeared deficient in energy when compared with the French or Prussians, and their physical powers could not be compared with those of the sturdy Russian soldiery. The Bohemians appeared to be somewhat more healthy and robust, but did not materially differ in point of national character from their Austrian brethren in arms. The Hungarian infantry were decidedly superior to both in point of energy and physical power, and the select corps of Grenadiers furnished by that nation were equal, if not superior, to any in the field.—*Cathcart's Commentaries.*

DR. ROUTH AS AN EPITAPHIST.—Dr. Routh (says the Oxford *University Herald*) was happy in inscriptions, and the first of the following attracted the critical admiration of Sheridan.

An Epitaph on Dr. Oliver, Lord Clarendon's Tutor, the deprived President of Magdalen College in 1648. (*Restored in* 1660.)

Corpus hic situm est Joannis Olivarii, S. T. P., Præsidis optimi et doctissimi, sua sponte pauperis. Vixit annos LXI. Qui cum ad domum fortunasque suas Caroli causa amissas rediisset, post paulo hominibus exemptus est. Ave anima egregia, forsitan et huic seculo exemplo futura!

Epitaph on Sir Francis Burdett.

Francisco Burdett, Baronetto, Patriæ Amantissimo.
Instituta Majorum Legesque Reverito, et Veræ Libertatis Vindici,
Viro Excellenti Virtute, Angelica Georgiana Filia Parenti.

Inscription for a Bust of the Duke of Wellington.

Cum victa Europa sub jugum missa esset,
Liberavit eam, victo victore, Wellingtonus,
Britanniæ suæ, non sibi, laudem quærens.

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THE DEAD OF BALAKLAVA.—The attitudes of the dead were most startling. I think I told you that I found the Hussars, who were sabred by our heavy dragoons at Balaklava, lying flat on the ground. Here, on the contrary, and the same is said to have been the case at the Alma, the dead were strewed about in every imaginable posture. Arms were stretched upward, as if warding blows, or dealing thrusts. Bodies were half-raised, the head bent forward, the nether lip bit in, the eyes open; but for the glassy stare and marble feet, you might have thought them springing at your throat. The suddenness of the stroke had fixed the last movement of volition. Those who had bled to death lay placidly.—*A Month in Camp before Sebastopol.*

Fine Arts.

The Fine Arts have had their golden era, as well as Greek and Latin literature. Through the ages, the genius and skill of former artists shine down with brilliant and unwavering light, in works exemplifying nature in her truth, simplicity, and spirituality, and so invested with charms, that, without wearying, grow upon the senses of the gazer, and inform his spirit with what in its essence is immutable and eternal. Two distinct leading rules of practice appear severally to predominate in the modern schools of architecture and painting, existing apart, or strangely intermingled—the one the adoption in design and mode of execution, and in their most severe integrity, of the principles from which these arts are themselves deduced, and to which, for any proper appreciation, it is necessary taste should be elevated,—the other their sacrifice or essential modification, with a view to meet general impressions or opinions. In this last, unity of design, oneness of effect—the grand, transcendant aim of art,—in which should be embodied al its power, is necessarily unattainable, however "rich" may be the effects viewed separately. The pandering to current and prevailing views leads to designs inherently contradictory, and in their execution always unsatisfactory. Expression is the soul of Christian art, rendering, in the proportion that it is gained, all attempted adornments either blemishes or beauties, detracting from or heightening the effect of the whole. Is this generally understood by church-building committees, who so frequently impose inconsistent conditions on the designs of church-architects? On our table is a lament of PUGIN'S for inappropriateness of church-decoration, in instances at which none can cavil. "We only ask," he says, "for solemn churches, which by their *character* and *decoration,* shall recall the traditions of Catholic England; that all connected with the service of Almighty GOD shall present such an aspect of solemnity and loving care as may visibly illustrate the belief of the people in the sanctity of their worship." It is the want of this just and proper expression which renders the interior of the Church of the Madelaine, at Paris, with all its gaudy and expensive show, so tasteless; and the Cathedral of St. Omer, at Rouen, so impressively beautiful and noble. We are satisfied that hundreds of churches are spoiled by adornments not in consonance with the original design. How glorious the result, when the design is impregnated, as it were, with the spirit of the purpose! The soul, impressed with the divine sentiment thus embodied, is aided in its devotions. If our modern church architecture have any expression, it is well to remember that it will serve in future times, to emblem the extent and character of general religious attainment. How is the prevailing spirit of the seventeenth century revived, as we gaze on the works of its great artists! The two Magdalens in the collection of Tagliaferri's Roman Gallery, in this city, and of the respective dates, 1619, 1665, recover for us the devotion of those periods,—the lofty sentiments of the one, the pious aspirations of the other. We feel brought into contact with men and with times with whom we never expected so full and rich communion. So much for the embodied power art may acquire, when remaining true to the first purpose, untempted by notions passing and ephemeral. In gazing on the paintings to which we refer, one is rapt in contemplation, not of the details of the composition, nor of the artist, but of the reality thus portrayed. They enthrall the soul with a gentle and persuasive power; they give it up to sympathy and sanctity. "Mary Magdalen, not yet entirely converted," by the artist *Guercino,* exhibits almost her exact stage of spiritual advancement; the moment out of which is to be born a loving and abiding faith. The other, by *Schidone,* "Mary Magdalen in agony for her follies, before a crucifix," is an embodiment of the soul's emotions, expressed in one long, lingering look, while the features, heightened by a half-apparent smile, disclose how near together lie the physical boundaries of extreme joy and grief. It is in gazing on such paintings as these that we learn the secret of the homage that in a former time was paid to artists, who magnified their office, by becoming the interpreters to other times of the spirit of their own. If art with ourselves were more hallowed, if expression were more studied, we should have less of what is now unintentional desecration; external forms would become invested with new sanctity, and the altar of GOD, no longer degraded to a reading-desk, be devoted to its one sacramental purpose.

Metropolitan and Parish Churches.

We have had the pleasure of inspecting the designs, so far as matured, made by FRANK WILLS, Architect, of this city, for a church about being erected for Calvary Parish, Memphis, Tennessee, intended for both parochial and metropolitan use. This two-fold purpose, as developed in the plan, gives to the latter an interest that justifies some antecedent notice, the more so that we believe that the true principles and practices which pertain to an ecclesiastical structure of this order have been faithfully carried out, so as to render all minor details subject to one general effect, and even rendering the exterior introductory to the interior, suggestive both of its character and arrangements. Externally, one is impressed with the massive yet picturesque simplicity of the structure, which is of the style generally denominated the second pointed gothic. The Interior: The nave is ninety by fifty feet, and without aisles; the chancel is thirty-five by twenty-five, with aisles twenty by twelve. The Northern transept contains a chapel for daily service, and is separated from the nave by screen work, allowing besides an intervening space, corresponding with the South transept, both being used for antiphonal singing. The organ is placed in the chancel South aisle, while provision is made for non-officiating clergy in the North chancel aisle. The chancel proper is divided into presbytery and sacrarium. Against the Eastern wall is, as usual, the altar; recessed in the Southern wall are three sedilia; and against the Northern wall the Bishop's chair and prothesis. The Presbytery stalls have appropriate desks facing North and South; the Bishop's stall occupying a position at the East end of the South stalls. By this means, fifty clergymen will be accommodated within the chancel in their appropriate seats; the nave is to accommodate eight hundred persons. The exterior: the most prominent point of the building will be the tower at the Southwest corner of the nave, 22 feet square at its base, with massive buttresses at each corner projecting 4 feet. This tower is in four separate stages, the lower used as a porch, the second as a vestibule to the Western gallery, the third as a clock chamber, the fourth for belfry. The buttresses here terminate in octagonal piers, surmounted by crocketed pinnacles. The tower is crowned by an octagonal spire, its base connected by flying buttresses at the several angles; it is enriched and rendered more picturesque by a series of lofty gabled "spire lights," and its upper portion is occasionally relieved by bands of panelling. The whole will be upward of two hundred feet in height, and surmounted by a metal cross-fleuri, partly gilt. The West front we consider to be a legitimate development of the ancient principles of art; and it is evidently intended to be, as in fact it ought to be, the exact embodiment of what it looks, namely, the gable end of a building with single spanned roof, requiring no internal upright supports. The entrance is by a triple arcaded doorway, flanked on either side by two light windows. The chief feature in the front is the great wheel window, divided into twelve compartments that diverge from a central trefoliated circle. In these compartments, it is contemplated placing, in glass, the peculiar symbols pertaining to the twelve Apostles. The flank of the building will be divided into seven bays, in each of which will be lofty two-light windows, divided midway by traceried transoms; above each of these will be a circular multi-foliated window. The Eastern elevation of the chancel will probably be unique in this country, the triple gable so much admired in the Temple Church, London, and St. Mary's, Southwark, in England, having been here reproduced. In our Northern and Northeastern States, it is hardly possible to adopt this picturesque and symbolic form, owing to liability to lodgments of snow during the protracted Winter months. The interior will be remarkable mainly for breadth and simplicity, the the roof being of open timber work, with traceried spandrils, supported by a series of curved ribs; the whole being designed with a view to future decorations in color, glass, and encaustic tiles. The structure, without being so ornate or so large as many of our churches, is likely to offer a valuable model for a Parish and Cathedral Church; and it may be fairly doubted whether in any of the edifices existing in this country, originally adapted to both parochial and diocesan services, the leading principles of this two-fold combination have been so fully carried out in their entire integrity. We have, however, signal instances of this successful combination in the cathedral churches in Calcutta, Toronto, and Quebec. With ourselves, it is of the first importance that the legitimate rules for the union be thoroughly understood and well applied.

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To have faith is to have that lively sense of Divine things which makes them efficient in our hearts, and tempers, and conduct.—*Knox's Remains.*

Our love is ourselves; if we love base things we are base; if we love trifling things we are trifling; if we love earthly things we are worldly; and by a parity of reasoning, when we love Divine and eternal things, we are spiritual and heavenly.—*Ibid.*

Desire is the soul of prayer.—*Young.*

FOR THE YOUNG.

A British Soldier's Report of His First Battle.—How little do we, who at home rejoice in the news of a glorious victory, or grieve over a disaster or defeat, realize the actual horrors of the battle-field, even to the victor! The following extracts from a letter give a very vivid impression of the feelings of a man who fights his first battle:—

"On the morning of the — May, while cruising about the mouth of the Gulf of Finland, we signalled a fishing-smack, which at first tried to get away from us; our captain sent a boat's-crew, to bring her to, which they speedily did. There were only two men in her, and the captain had them some time on the quarter-deck, and it was quickly reported that these men were ordered to pilot us up their own river. Sure enough, we soon tacked about, and steered up a narrow creek, a boat's crew being ahead, sounding every yard, for fear of getting aground. . . . The firing was kept up briskly, and rifle-balls dropped among us or whistled past us like hail. It was really wonderful so little damage was done. The balls cut the rigging, and went clean through the ship's side; but God Almighty had our lives in His keeping. I don't think there was a man on board that knew what fear was. . . . . In going down the river, a small battery again opened on us, and wounded one of our men, whereupon the captain ordered out a boat's crew, to go ashore, and take the guns. Every man on board volunteered, so the captain picked a crew, and I was sent ashore with the marines. . . We were ordered to fire. I took steady aim, and fired on my man at about sixty yards. He fell like a stone. At the same time a broad-side from the —— went in among the trees, and the enemy disappeared, we could scarce tell how. I felt as though I must go up to him, to see whether he was dead or alive. He lay quite still, and I was more afraid of him lying so, than when he stood facing me a few minutes before. It's a strange feeling to come over you all at once, that you have killed a man. He had unbuttoned his jacket, and was pressing his hand over the front of his chest where the wound was, he breathed hard, and the blood poured from the wound, and also from his mouth, every breath he took. His face was white as death, and his eyes looked so big and bright as he turned them and stared at me—I shall never forget it. He was a fine young fellow, not more than five-and-twenty. I went down on my knees beside him, and my breast was so full, as though my own heart would burst. He had a real English face, and didn't look like an enemy. What I felt I never can tell, but if my life would have saved his, I believe I should have given it. I laid his head on my knee, and he grasped hold of my hand and tried to speak, but his voice was gone. I could not tell a word he said; and every time he tried to speak the blood poured out so, I knew it would soon be over. I am not ashamed to say that I was worse than he, for he never shed a tear, and I couldn't help it. His eyes were closing, when a gun was fired from the ——, to order us aboard, and that roused him. He pointed to the beach, where the boat was just pushing off with the guns which we had taken, and where our marines were waiting to man the second boat; and then he pointed to the wood, where the enemy was concealed;—poor fellow! he little thought how I had shot him down. I was wondering how I could leave him to die, and no one near him, when he had something like a convulsion for a moment, and then his face rolled over, and without a sigh he was gone. I trust the Almighty has received his soul. I laid his head gently down on the grass and left him. It seemed so strange when I looked at him for the last time: I somehow thought of everything I had heard about the Turks and the Russians, and the rest of them; but all that seemed so far off, and the dead man so near! When we rejoined the ship, we saw eight or ten of the artillery troop come out of the wood and carry the body away, with several others lying on the bank. . . . I hope you will write to me as soon as you get this, if you have not written before. Don't think that I am at all discouraged from this letter. I am as determined as ever, with God's help, to stand by my Queen and country; for this I know is my duty. Please let —— see this letter, as I have not time to write to him by this mail, according to promise."
—*Penny Post.*

An Illustrated Lesson.—I once saw a clergyman try to teach the children that the soul would live after they were all dead; they listened, but evidently did not understand. He was too abstract. Taking his watch from his pocket, he said:

"James, what is this that I hold in my hand?"

"A watch, sir."

"A little clock," says another.

"Do you see it?"

"Yes, sir."

"How do you know that is a watch?"

"Because we see it and hear it tick."

"Very good."

He then took off the case and held it in one hand, and the watch in the other.

"Now, children, which is the watch? you see there are two which look like watches. Very well. Now I will lay the case aside—put it away down there in my hat. Now let us see if you can hear the watch ticking?"

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick, go, and keep time, as you see, when the case is taken off and put in my hat, just as well. So it is with you children. Your body is nothing but the case; the body may be taken off and buried in the ground, and the soul will live just as well as this watch will go, when the case is taken off.—*Boys' and Girls' Journal.*

STORY OF THE OGYBWA INDIANS.

I know, dear children, that you like stories; and I will tell you one which will make you pity those poor Indian children who have heathen parents; and which will doubtless make you desirous that they may be rescued from the service of Satan; and dedicated to the Lord Jesus Christ to whom, dear children, it has been your privilege to have been dedicated by holy baptism, and whom I hope you are trying to love and serve as He loved and served you when He gave Himself for you.

I left Mahnetooahning in the month of January 1853, to visit some Indians more than thirty miles distant. Having been rather late in leaving, it was nearly night before I got to the trading port near which the Indians are encamped, and I was obliged to defer seeing them till morning. Before the sun was up I was at their encampment, at the bottom of a sheltered bay at the foot of a high ridge of mountains; and, to my surprise, I found no one in the bark lodges which they inhabit, but some very little children, who pointed to another lodge or wigwam in the distance, where they said the grown people had all gone to a feast. At this place I found upward of thirty people assembled around the wigwam fire, and one of the old women, wife of the master of the lodge, very busy filling a number of tin dishes with venison and Indian corn soup. I went in and took my seat opposite the old woman, and when I saw they were about to distribute the food to the guests, I addressed a few words to them telling of Him whose the food was, and who had given them all that they had of that and everything else that they possessed, and asked leave of the owner of the wigwam to return thanks in their names to this "Master of Life," and to ask a blessing on what they were about to make use of. This, however, I did not obtain leave to do, as it would in their opinion have quite spoiled what was to follow.

An infant, dressed up in all kinds of Indian finery, was handed to the old man, who took in his other hand a medicine (or conjuring) bag, a small bow and arrows, and an Indian war club, and began to address the company, telling them that when he was a boy he had, according to the Indian practice, blackened his face and fasted till he had a dream sent him by the "Master of Life," in which he saw ten birds, who told him that they would be his guardians through life, and his preservers from all harm, and the givers to him of success in hunting: that so it had been, and now, out of gratitude to his guardian birds, he would dedicate this his grandchild to them, giving him the name Ten Birds (*Me-tah-soo-be-na-se*). After this harangue, during which he dwelt much on the fact of its being the custom of their ancestors, he gave the infant, bound as it was in its Indian cradle, to the person who sat next to him, who kissed it and handed it to his next neighbour, till it went round the whole circle of men and women. After this, the old man took his Indian tom-tom, or shallow drum, on which he kept time to himself as he sang a kind of chant to his guardian birds, while the other Indians were eating the portion of food set before them.

When the noise of this performance was over, I began to speak, first showing the folly of what I had heard. The birds not being able to save themselves when the Indians want a breakfast or a dinner, how could they afford protection to those from whom they cannot protect themselves? I then told them of the Saviour who alone could protect and deliver them, and take them to heaven when they die.

Now, would you not like to assist in saving this little one, and very many more too who are in the same state, from the misery that must come on them in this world and that which is to come, if they are not taught to know and love the Lord Jesus Christ? I could tell you something about Indian children that would make you very glad; but perhaps I may be permitted at another time to address you on this subject.—*Letter from the Rev. F. A. O'Meara, English Missionary to the Ogybwa Indians.*

THE VIRGIN MARY'S EVENING SONG.

Child of beauty, brightness, power!
Sleep, it is the evening hour!
Sleep, though rude thy chamber round,
Fear not, this is holy ground;
Viewless watchers hover here,
Angel-bands are bending near.

Child of mystery and might,
What can ail thee, babe, to-night?
Infant, tender, pure, and pale,
Rosebud, delicate, and frail.
Ah! I see upon thy brow
Some uneasy feeling now;
And thy quiet falling tears
Wake my heart's forboding fears.

Child of high and holy love,
Thou hast left thy bower above:
Come, then, to an humbler nest,
On thy mortal mother's breast;
Wherefore still thy murmurs heard,
Wherefore fluttering, timid bird?
Is it my rude songs that break
Dreams from which thou wouldst not wake?
Are the angel-hymns on high
Softer than a mother's sigh?

Child of heaven! a lowlier lay,
It were meet for me to pay;
Gem of glory, fount of bliss,
Borne upon a breast like this;
Holy as thou art and dear,
May I love thee without fear?
Oh! too beautiful thou art
Thus to slumber on my heart;
Yet, while thus our arms entwine,
Thou art mine—for ever, mine! J.

Ruins of the Alexandrian Library.—It is stated in the *London News* that Captain Newnham, an Admiralty agent on the Southampton station, who has just returned from Alexandria, visited, while there, the ruins of the Alexandrian Library. A large mound in Alexandria has been believed for ages to mark the spot where once stood the famous library which was burned by the Caliph Omar. This mound is now in process of removal, and splendid houses are to be built on its site. While Captain Newnham was there, an immense stone of blue granite was dug out, which weighed several tons, and is covered with letters, apparently Coptic. The Captain was unable to take a tracing of these letters. Beneath the mound, the remains of a building, something like a star-fort, have been discovered, and masses of double columns, also signs of wells of water and of places for heating. The brick-work is of immense strength and thickness—the brick being not so thick as English ones, but longer and broader. An immense number of Arab boys and girls were engaged in carrying away the rubbish in baskets. Captain Newnham picked up many curiosities there, such as pieces of conglomerated brick, mortar, and metal-work, bearing evident marks of having been fused together by intense heat. The Captain learnt in Egypt that the French *savant* who discovered the buried city of Socarah, beyond Grand Cairo, was picking up an immense number of treasures for transportation to France.

Lunatics and Lunatic Asylums in England.—More than 19,000 persons are under restraint as lunatics in England and Wales, and nearly 4,000 in 317 workhouses. Of the former, some are in private houses, but by far the greater number are in public establishments. Some of the county asylums may be termed "villages of lunatics;" for they are as populous as large villages. Thus Colney-Hatch contains 1,244 inmates; Hanwell, 963; Springfield, 713; Wakefield, 647; Lancaster, 630; several, more than 300. Add the necessary attendants, servants, and officers, and it is obvious that we have congregated in these institutions large societies. How do these people spend their lives?—is a question which may very reasonably be asked. The Commissioners in Lunacy classify asylums under three heads. The first comprises the county asylums, which externally are palatial residences, built expressly for the reception of the insane poor of counties. Every county in England and Wales has an establishment of this kind except ten; and these are making arrangements for asylums to be erected. Under the second head, we have hospitals for the insane, described as institutions founded and supported by charitable individuals, and designed for the reception of needy patients of the middle and upper classes. They are not always designated "hospitals" popularly; being "retreats" or "asylums" simply. The third head comprises licensed houses. These are asylums, or retreats, set on foot and maintained by private enterprise, for the reception of every grade of lunatic, from the pauper to the peer. In England and Wales, on the 1st of January, 1854, 37 county and borough asylums contained 12,609 inmates; 14 hospitals (not including the Royal Naval and Military Hospitals at Haslar and Yarmouth) had 1,613 inmates; and 130 licensed houses had 4,880 inmates. The entire number of the insane under care in these establishments, at the time mentioned, was 18,659.—*London Quarterly Review.*

Episcopal and Capitular Estates in England.—A bill, introduced in the British Parliament, by the Marquess of Blandford, M.P., and Lord R. Grosvenor, M.P., proposes—To vest in the Church Estates Commissioners all the revenues of Episcopal and Capitular Estates, as respects any See in which no avoidance has happened since the first of January, 1848, and the bishop whereof does not already receive a fixed income, from and after the avoidance of such See, and, as respects all other Ecclesiastical Corporations from the commencement of this Act. An agreement may be made between the Ecclesiastical Commissioners and Bishops for the payment of the net income fixed by Parliament as the income of their Sees. The Ecclesiastical Commissioners may, in certain cases, place tithes under the control of the Bishops as part of their incomes. Existing Bishops (who succeeded before January 1, 1848) may accede to the provisions of this Act. A clause allows Bishops to farm land not exceeding 100 acres, such to be deemed the glebe of the See. Deans and Chapters are required to furnish the Ecclesiastical Commissioners with information respecting charges and outgoings, and returns of moneys received from certain sources, the deficiency to be supplied by the Commissioners. After three years, the management of real estate may be transferred to corporations aggregate, at their special request. Payments made by the commissioners are to be charged on the common fund of the Ecclesiastical Commissioners for England. Clause 18 transfers the powers of the 14th and 15th of Victoria, cap. 104, and the 17th and 18th of Victoria, cap. 116. to the Church Estate Commissioners. The Act is not to interfere with certain Parliamentary powers of sale and exchange granted by the 42nd of George III., cap. 116, &c. No existing order in council is to interfere with the provisions of this Act. No palace of a bishop, or house of residence of any member of an ecclesiastical corporation, is to be let on lease. The commissioners are empowered by clause 25 to give compensation to persons affected by this Act. The two orders in council of the 10th of September, and the 17th of December, 1852, for securing money-payments to the dean and chapters of York and Carlisle, are to remain unaffected by this Act, which is to come into force on the 1st of January, 1856.

The Discovery of the Long Lost Work of St. Athanasius.—When Dr. Tattam, now Archdeacon of Bedford, returned from Egypt in the year 1842, having so successfully accomplished the object of the mission with which he had been intrusted by her Majesty's Government, the inestimable treasures of Syriac literature which he had been fortunate enough to obtain were delivered to the trustees of the British Museum, and deposited in the national library. In the course of official duties, the task of classifying the volumes, of gathering together, collating, and arranging the numberless fragments and loose leaves of which this collection consisted, and of drawing up a summary of their contents, devolved on me. At the first sight of such an immense mass of broken, shattered, and confused materials, the labor appeared to be enormous; and I almost shrank from the task, as one too great for me to hope to accomplish within the utmost limit of that portion of my life which I could wish to pass in this kind of occupation. But a warm zeal in the cause which I had in hand, strengthened and encouraged by the satisfaction of having had the expectation which I had entertained, even while they were in the desert, of seeing and handling these precious volumes thus realized, the delight of becoming acquainted with their contents, and the hope of obtaining leisure at some subsequent period to open their stores to others, tended much to lighten the labor, and enabled me almost to complete the task much sooner than I could have ventured to anticipate. Among other works which time and neglect had rendered imperfect, and left but fragments only remaining, I discovered a portion of the *Festal Letters of St. Athanasius.* The volume to which these fragments belong had originally been composed of a number of quires, each consisting of five pieces of vellum of folio size, laid one upon the other, and then folded and sewed together, so as to form ten quarto leaves, or twenty pages. In these were comprised a portion of the introduction, the last part of the sixth and the first part of the seventh, together with a part of the tenth and eleventh, the whole of the twelfth, thirteenth, fourteenth, seventeenth, eighteenth, and nineteenth letters, and the first part of the twentieth. The fifteenth and sixteenth had been already lost before the epistles were collected together into one volume. Delighted at having recovered so much of a long series of official letters by one of the most celebrated Bishops of Christian antiquity, whose genius has exercised an influence upon the Church for fifteen centuries—whose zeal and sufferings for the orthodox faith, and the stirring circumstances of the period at which he lived, must give an interest to every genuine line that has proceeded from his pen—I resolved at once to transcribe, translate, and publish the contents of these fragments, and to add also a few passages from other of his "Festal Letters," which in the course of my reading I had observed cited by other authors, whose works were contained in the collection of Syriac manuscripts then in my hands. The transcript was made at such intervals of leisure as I could command, and the text was committed to type in the Spring of the year 1846.—*The Rev. W. Cureton.*

Jerusalem as seen from the Jaffa road.—Nothing can be more flat and unimposing than the first view of Jerusalem by the Jaffa road. We passed across a high, black tract of country, the surface of which is everywhere so rocky and uneven that the horse stumbled at every step. The hills are totally without character, and the general scene tame, wearisome, and depressing. Here and there, indeed, the rugged slopes are thinly veiled by terraces of grey olives, or a poor-looking field of corn seems struggling for life in the arid plain; but the general aspect is sterility itself. In vain do we seek for any indication of that grandeur of situation and magnificence of architecture indelibly associated with our conceptions of the city depicted in such glowing terms by the Hebrew Poets; and grievous is the disappointment as a dull line of walls, without any prominent object to relieve their monotony, is pointed out as that Jerusalem of which the imagination had formed so different an idea. As we drew nearer, however, the view becomes somewhat more imposing. The Valley of Hinnom slopes down on the right, gradually sinking until it forms a deep and rugged glen beneath Mount Zion, the walls and towers of which stand out in striking relief. The towers of the citadel have also an imposing effect, increased by its bold outwork and profound fosse; while the Jaffa or Bethlehem-gate, of handsome Saracenic architecture, forms an admirable centre to the picture. The line of walls is here in all probability nearly, if not quite, identical with that of the first or original wall of Zion, the most ancient of the three by which Jerusalem was defended; although no part that meets the eye appears older than the time of the Saracens. These battlemented bulwarks, flanked with towers, perforated with openings for arrows, and overlapped by a lofty minaret, have a strikingly picturesque effect. Moreover, as this is the principal entrance to the city, it presents in the morning and evening a very animated spectacle. Women, bearing baskets of grapes, figs, or pigeons, from the neighboring villages; peasants driving before them asses laden with vegetables; Bedouins conducting files of camels, bearing masses of stone for new buildings, continue to pour along in a continuous stream. Monks slowly amble in upon their asses from some of the neighboring convents, or European residents dash past from their country houses or Summer encampments in the neighborhood. Large flocks of black-haired goats, from which the city is supplied with milk, ascend from the Valley of Hinnom. And at this hour there is a show of life and animation, which might seem to indicate an important and flourishing city.—*Bartlett's Walks About Jerusalem.*

Literature in Lunatic Asylums.—In an able article in the London *Quarterly Review* for the present quarter, the writer gives a number of extracts from a journal edited and printed by lunatics, at the Edinburgh Royal Asylum, called the *Morningside Mirror.* As a curious instance of the deep vein of satire which is to be found in some of the productions, the following is given: "The Multiplication Table: a Blank Verse Poem in Twelve Cantos. Translated from the Spanish of Don Cay by Lord Walker. 144mo. Punch. Morningside, 1850." We congratulate the public upon this acquisition to the literature of the age. It has long been a desideratum; and we hail its advent with enthusiasm. To the noble translator we owe a deep debt of gratitude for this great work. No man within the circle of our acquaintance was better fitted by nature for so important an undertaking. The amount of talent and learning he has brought to bear upon this abstruse subject is perfectly wonderful. There is a strength of feeling, a depth of research, a power of thought, a facility of expression, in parts of this magnificent poem, that we look for in vain elsewhere. We venture to say—and we put our foot boldly on the assertion—that, in the whole cycle of English literature, there is nothing that can compete, either in profundity of view or in solidity of reasoning, with the following passage, which occurs in Canto the Fifth:

"Five times five are twenty-five,
Five times six are thirty,
Five times seven are thirty-five,
Five times eight are forty."

An English Church Worthy.—We find the following account of the late J. Minter Morgan, Esq., in the London *Evening Journal:*

The funeral of this well-known philanthropist took place at the parish church, Ham-common, and in accordance with his expressed wish, the Rev. James Brown officiated. Mr. Morgan's country mansion is in this village, and it is here the National Orphan Home stands, which by his benevolence was founded in 1849, and which now contains above fifty orphan girls, chiefly left by the cholera last year and in 1849, and to which charity, among other generous bequests, he has bequeathed £500. The St. Bride and Bow-road schools, the Blind and Deaf and Dumb Asylums, and National School Society, are also mentioned in his will. Nor did he forget his favourite spot, Bramford, in Suffolk, to the church of which parish he has presented his fine organ, as well as money to the schools. His unostentatious benevolence, through a long period of a life of 72 years, is known to many who now mourn his loss. His literary turn of mind produced several volumes, indicating much intellectual power; among them we may mention the "Revolt of the Bees," the "Reproof of Brutus," "Hamden in the Nineteenth Century;" although it is admitted that some opinions in these works are rather strongly expressed. The later years of his life were, however, marked by all those Christian graces which the Bible sets forth, and in the belief of all those doctrines necessary to man's salvation also set forth in the Holy Scriptures. Firmly resting on the merits of the blessed Redeemer, he left this world an example of Christian meekness, kindness, benevolence, and piety. Scarcely any effort to improve the condition and education of the people escaped his notice, though his favorite object was self-supporting villages, in which morality and religion were to be the principal object, or, in the words of his favorite text, "Glory to God in the highest, on earth peace, good will toward men."

Gloomy Aspect of Modern Jerusalem.—The impression produced upon me by Jerusalem was—even more than at first—that of peculiar sadness and oppressive gloom. This might partly be owing to the bareness of the surrounding country, and the total absence of beauty; but principally to something in the very physiognomy of the place itself; its gloomy, sunken glens; its narrow, fetid streets; and its ever-recurring traces of revolution and conflict. Of all cities in the world, it has the distinction of being the battle-ground for religious creeds—the field where the fanaticism of the Jew, the Christian, and the Turk, has met and alternately triumphed. No spot of its size on earth has been so soaked with blood; no city has been the theatre of so many awful tragedies. The scars of all this warfare and the stains of all this bloodshed, will not wear out, but seem indelibly impressed upon the place. The very air seems sadder than elsewhere, and the physiognomy of the people has on it a kindred gloom. The poor Jew seems to wander about the place with that face of unrest, the index to the "astonishment of heart" to which he is judicially sentenced. Sullen bigotry is in the face of the monks, latent fanaticism in the eye of the Moslems, poverty in the look of all the people. No traces of lightness of spirit, of joyousness of heart, are anywhere discernible; nothing but a mournful stillness, which gradually falls like a cloud over the spirit of the traveller, and reminds him he is in a city over which the curse still seems to hang.—*Bartlett's Walks About Jerusalem.*

The New Englanders.—Oliver Wendall Holmes, in a recent lecture before the Cambridge (England) Lyceum, thus cleverly describes the peculiarities of Englishmen and New Englanders: "How do the New Englanders of English stock compare with the English now? Englishmen are redder and rounder in the face, their hair is crisper, their teeth whiter, their skin coarser and more porous—they walk more briskly, are moist, warm, jolly. The New Englander has straight hair, finer skin, sallow complexion, face long and sharp, teeth questionable, speech low. Martineau, Marryatt, Dr. Knott, *Punch* in caricature, give as many of our peculiarities as possible. But the English see us through the medium of insular prejudice; but our own authors draw the Yankee lean and sallow. The conditions of American life reduce our vitality from the English standard. We have, first, the effect of climate on complexion; secondly, on hair; thirdly, on the muscles; then on the teeth and bones. We have reached this last stage. The form of our bones is undergoing a change. Scientific testimony shows unequivocally that the jaw-bone is narrowing, crowding the teeth, leaving room for fourteen instead of sixteen, and rendering it imperative for every child to lose two teeth from each jaw, to prevent crowding and decay."

A Wonderful Story.—An Irish journal, the *Connaught Watchman*, tells an extraordinary tale:—"A woman who, with her three children, lived in a lonely situation near Crosmolina, had received £30 from her husband in America. One night she was awoke by a loud knocking at the door, to which she replied that no one should be admitted at that time of night. Being entreated, however, for the sake of the Almighty, she consented; but no sooner did she open the door than a man rushed in, and, placing a pistol to her breast, commanded her to bring her money to him, if she would avoid instant death. The woman placed ten pounds in the robber's hands; he demanded more, and obtained another ten; and then the last ten. With the treasure the villain decamped, but fearing that he was recognized, returned, and telling the woman that she must die, ordered her to choose one of three—death by shooting, hanging, or burning. The poor woman fell down insensible, and the wretch proceeded to adjust a rope to the woman's neck and the house beam. Fearing, however, that this might not be able to bear the load, he reached up both hands to test the beam, and was instantly fastened there—whether by sudden paralysis or otherwise is not known—and remained hanging by the hands to the roof-tree of the cabin. Meanwhile the two brothers of the woman, living at some distance, troubled by dreams about their sister, were compelled to rise and proceed at once to her dwelling, where they found their sister in a swoon, and her intended murderer suspended as above described. The wretch was secured, with part of the beam in his hands, and safely conveyed to the jail of Castlebar, where he now lies awaiting trial. He was at once recognized as the woman's nearest neighbor, though blackened and disguised."

Hood defines public sentiment as "the average prejudice of mankind."

CHURCH OPERAS.

"THE HALLELUJAH EXPRESSION."

Nothing can be further from our wishes than to invest any of the scenery of the Temple of the Lord with an atmosphere of ridicule, and if this is the result of the recent efforts to turn the church into a concert room, instead of—as was the case with the old Mysteries—the concert room into a church, the responsibility must be upon those by whom the metamorphosis is attempted. In what way the *world* judges of such performances as these—how, when it takes a decoction of "church" and "concert" together, it waits before it swallows it till the "church" part is entirely evaporated—is illustrated in the following passage from a late number of the *Home Journal:*

> I have often listened to your admiration of Mrs. Bodestein. She is an angel in a church choir, especially if you can see her *hallelujah expression of eyes* while she sings. With no disrespect to dear, excellent Dr. Taylor, too, I think she gains by the contrast between his voice and hers. Yes, I go to church storm or fair. Last Sunday Dr. Anthon preached a sermon (to be proud of) on humility, every syllable of which was written for me, I am very sure. And in the afternoon Dr. Taylor gave us exactly twenty minutes (by the watch cousin —— brought me from Geneva) on gratitude for mercies received. Were you ever at Grace Church on one of these short afternoons, and did you ever see the Doctor light a match in the pulpit as it grows dark? He does it so comfortably and quietly, as if he were all alone in his study! It is sensible and for a purpose, as is all the dear Doctor does and says; for if Mr. Brown were called upon to do it, with his portly locomotion, it would be the phenomenon of the afternoon; but still, it is curious to see little brimstone matches fail to ignite in such sacred hands and places, just as they do elsewhere.

The vestry of *Grace Church*, therefore, in placing in its organ-loft Mrs. Bodestein with her "Hallelujah expression of eyes," produce on the religious sentiment of that portion of the congregation who go there for the purpose of hearing her, very much the same effect as would be produced upon a school of children by the introduction of a hand-organ or a puppet show. The *serious* part of the performance is entirely swallowed up in the *entertaining*. The Reverend Rector of the church—the clergyman who is temporarily assisting him—the awful services of the sanctuary—all enter into a kind of dizzy, homogeneous dance with Mrs. Bodestein herself, before the well balanced auditory whom these artifices collect. Religion itself acquires a sort of maudlin imbecility when attached to such an exhibition, and as the listener glides complacently from the marble temple, all that he carries away with him—second of course to the reminiscence of the music—is an absurd though confused vision of one clergyman complimenting the silly visitor for the very quality he does not possess, and another—with the obsequious but less supple sexton vainly attempting the feat in dumb show behind—lighting a match in the pulpit.—*Episcopal Recorder.*

THE MANAGEMENT OF SUNDAY SCHOOLS.

One of the most obvious acts of private charity to others is *religious instruction*, where it is in our power to administer it, without breaking in upon other necessary and more important duties of the Lord's Day. God has given us His Holy Word to be our guide to everlasting happiness; and the knowledge of that Word is made necessary to all, lest any perish through lack of knowledge. It was therefore a most benevolent scheme to employ the intervals of public worship in instructing those, who, from poverty, ignorance of parents, or other causes, have not an opportunity of acquiring a knowledge of the Word of God.

Sunday Schools, when confined to the purpose of religious instruction, and connected with a proper attention to public worship, are institutions of great importance to the rising generation, and may become instrumental to the salvation of many who would otherwise be wandering in the paths of ignorance and vice. But, to make them truly beneficial, they should admit of no employment but such as is directly conformable to the appropriate duties of the day.

It cannot with truth be said, that *learning to write* is an appropriate duty of the Lord's Day.

It does not in any degree promote the salvation of the learner; and therefore ought not to occupy that time which might be employed in things that directly tend to promote his salvation.

It is a mere worldly accomplishment, since it does not prepare a man for knowing the will of God, nor afford those opportunities for conviction and edification which reading affords.

If it be said, that it may enable a person to do good to others, the same may be said of other kinds of learning, and of many manual employments, which yet are not suitable employments for the Lord's Day. The advantages of writing are remote and uncertain, under the best supposition, and therefore ought not to hinder employments more directly useful.

Allowing for argument's sake, that learning to write is not an unlawful employment for the Lord's Day, it is certainly considered in no other light than a mere worldly accomplishment by the learners. To them, therefore, it is unlawful; and their consciences (as the Apostle argues,) are by this practice defiled.

It is also injurious to the minds of the teachers, lessening their reverence for that holy season which God has set apart for His own more immediate service, and preventing their own improvement which the diligent instruction of others never fails to effect in conscientious and spiritually-minded persons.

The impropriety of occupying any of the small portion of time, which the intervals of public worship afford, in an employment not directly tending to the work of salvation, will further appear when we consider that reading itself is but preparatory to the great business of *religious instruction.*

This great end should constantly be kept in view by the teachers, and continually impressed upon the minds of the children. They ought to be reminded every time they come together, that a Sunday School is *singly intended* for the purpose of educating them in the fear of God, of leading them to the knowledge of themselves and of their Redeemer, of impressing them with a deep sense of eternal things, and guiding them in the way to everlasting happiness. That the true design is not to make them scholars, but true Christians, that they may glorify God here, and be meet for the Society of Saints and Angels in glory.

The employments which directly tend to these happy consequences, will fully occupy every moment of the time that ought to be spent in the school. Suppose a child capable of reading an easy lesson. Let him be taught to understand every sentence as he goes on; that the improvement of his mind may keep pace with his learning. In the intervals, of lessons, let the children be employed in committing to memory portions of Scripture; suitable prayers, and psalms, or hymns. Let them be examined frequently as to the use of private prayer, and by proper forms be assisted therein. *Let them learn to repeat and understand the Catechism.* Let them be directed to collect out of the Scriptures the various texts teaching any particular duty. Let them be taught to give the contents of a chapter in their own words; or the heads of each chapter in a whole book.

By such employments as these, the children would receive improvement of their understandings, and would gain an extensive knowledge of the Bible. In such a course of instruction there would be no time for improper or doubtful employments; but we might hope to see the rising generation of the poor ornaments to society, and a blessing to the nation in which they live.

But where are the teachers to be found, who, with sufficient talent for instruction, will undertake the laborious work? Here is the difficulty. It is much easier to hear a child read a lesson, than to instruct him in the meaning of it. It is much easier to stand making pens while the children sit at their copy-books, than to impress upon their minds, with unabating diligence, the great truths of the Gospel. But yet, if Sunday Schools are to be a blessing to this land, such must be the employment of their teachers, as I have already described. They must, with heavenly zeal and unwearied diligence, labor to point out to their scholars the path of life, and exhibit in their own conduct examples of holiness.

—William Hey.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XXI.

The world is deceitful; her end is doubtful; her conclusion is horrible; her judge is terrible; and her punishment is intolerable.—*Pet Bles.*

Christ's cross is the christ-cross of all our happiness; it delivers us from all blindness of error, and enriches our darkness with light; it restoreth the troubled soul to rest; it bringeth strangers to God's acquaintance; it maketh remote foreigners near neighbours; it cutteth off discord; concludeth a league of everlasting peace; and is the bounteous author of all good.—*St. August.*

O happy heart, where piety afflicteth, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth, where devotion projecteth, where charity connecteth.—*St. August. de Spir. et Anima.*

The proud man hath no God; the envious man hath no neighbour; the angry man hath not himself. What can that man have that wants himself? What is man better, if he have himself and want all others? What is he nearer, if he have himself and others, and yet want God? What good is it then to be a man, if he be either wrathful, proud, or envious?—*Bishop Hall.*

God doth sometimes permit the wicked to *have*, but impiety permitteth them not to *enjoy*, no, not temporal blessings upon earth.—*Hooker.*

When infidelity can persuade men that they shall *die like beasts*, they will soon be brought to *live like beasts also.*—*South.*

Flower-pots for Rooms.—Fill a pot with coarse moss of any kind, in the same manner as it would be filled with earth, and place a cutting or seed in this moss; it will succeed admirably, especially with plants destined to ornament a drawing-room. In such a situation plants grown in moss will thrive better than in garden mould, and possess the great advantage of not causing dirt by the earth washing out of them when watered. For transportation, plants rooted in moss are said to be better adapted, on account of their lightness. The explanation of the practice seems to be this: that moss rammed into a pot, and subjected to continual watering, is soon brought into a state of decomposition, when it becomes a very pure vegetable mould; and it is well known that very pure vegetable mould is the most proper of all materials for the growth of almost all kinds of plants. The moss would also not retain more moisture than precisely the quantity best adapted to the absorbent powers of the root, a condition which can scarcely be obtained with any certainty by the use of earth.

Duration of Vegetable Life.—Lord Lindsay states that, in the course of his wanderings amid the pyramids of Egypt, he stumbled on a mummy, proved by its hieroglyphics to be at least 2,000 years of age. In examining the mummy after it was unwrapped, he found in one of its closed hands a tuberous or bulbous root. He was interested in the question how long vegetable life could last, and he therefore took that tuberous-root from the mummy's hand, planted it in a sunny soil, allowed the rains and dews of heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, the root burst forth and bloomed into a beautiful dahlia.

THE CHURCHMAN.

NEW YORK, FEBRUARY 3, 1855.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

Bishop Potter purposes to be in the city for several days, from Wednesday, January 31st, and may be found at the Bishop's Room, Church Depository, No. 637 Broadway, daily, during his stay, from 1 to 3 P. M. Communications may be addressed to him there, or to the care of the Rev. Dr. Haight, Theological Seminary, Chelsea Square.

NOTES OF THE WEEK.

— The letter of an Itinerant Presbyter, which will be found in another column, has in it some materials for thinking, which our wealthy churchmen, especially, will do well to use conscientiously and practically, if they attach any importance to the holy precept of their Lord and Saviour, "Freely ye have received, freely give,"—freely have *ye* received blessings, temporal and spiritual, from on high—therefore impart of them to the poor and those who have none to help them. It is incumbent on us all, indeed, thus to act, according to our respective circumstances, for upon us all is the divine injunction laid, "To do good and to distribute forget not; for with such sacrifices God is well pleased." In the case more immediately before us. there is a double duty enjoined: the bodies as well as the souls of the destitute are commended to our care and our beneficence; and the occasion, so urgent at the present time, of relieving the one is suggested as the opportunity of benefiting, may be saving, the other. A means is pointed out by one whose counsel is enforced by his own personal experience, by which the Church may reach the masses, and bring them under her ameliorating and sanctifying influences. Ministers, missionaries of our Church, it is shown, there are—"holy and humble men of heart" we believe them to be—who devote themselves with most exemplary self-sacrifice, to the appropriation of such means, to the best of their ability, and as amply as their too scanty resources will permit; and the approving and encouraging eye of God, we may depend upon it, is on their pious labours; and great will be their reward, if they do not weary in such well-doing. His word is sure which says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." One's only regret is, that there should be so little real, substantial sympathy with such devoted labourers in Christ's vineyard—men who are so truly and eminently bearing the burthen and heat of the day. Certainly, they show us, emphatically and practically, how the Church may reach the masses—how she may really fulfil her mission, by taking care that the poor have the gospel preached unto them. And may we not say of our case, as a pious and earnest-minded divine of our Mother-Church has said of hers, "Mighty are the evils which past neglect has bequeathed us, but mighty in the very almightiness of eternal truth are the principles by which we are called to remedy them: the means are no less sure than the duty is patent. If the life and heart of the population of a Christian land is eaten out, it is by no mere conventional terms or forms, the shibboleths of one party or of another, that the life is to be restored—the living energy of a Christ-like devotedness is alone competent to the mighty task. The Church must have a profound faith in her own vocation to the work of restoration: she must go forth by her Bishops, her Priests, and her Deacons, taking advantage, moreover, of the love and the zeal of every one of her members in their 'proper vocation and ministry,' and compel the wayside wanderers of these vast populations to come in."* Yes,—in this must be the work, for this is the vocation of the Church in all lands; and were the love and the zeal of every one of her members here, in our own land, but such as would enable her Bishops, Priests, and Deacons, to take advantage of it to some great practical effect, we should soon see its blessed results in the higher prosperity of our Church, and in the greater happiness of the people.

* The Rev. C. E. Kennaway.

—We are sure that the letter of our excellent correspondent at Boston, this week, will be read with no ordinary interest, involving, as it does, so many considerations of the highest and most urgent moment to the Church, if she is to fulfill her sacred mission, and if those who direct her energies are to be worthy of the valediction, "We wish you good luck in the name of the Lord." The case of Boston is that, more or less, of too many of our populous cities. Elsewhere, as well as there, the soil may be unwelcome for the growth of the Church; but the soil must be diligently, carefully, untiringly cultivated, and the seed in all its gospel purity and vitality sown—always remembering, that though Paul may plant, and Apollos water, it is God that giveth the increase. Elsewhere, too, there is need of a more aggressive movement, in order to assert the Church's divine authority, and extend her influence, and enlarge her borders. And elsewhere there is need of a more open defense of the Church. For elsewhere will the remark of our correspondent equally apply, as to his own city, that "We have many among us who are inquiring the way to Zion; many who are anxious to know what the distinctive features of the Church are; many who with an honest intent propose the common objections to the Church that they may be answered. Many are not satisfied with the forms of religion in which they have been educated. They have been trained in the Puritan faith. They are prejudiced against the Church; at least, they know little about her claims to be the Church of the living God. They wish to know." To let them know, then, is an object that deserves to be kept steadily in view. Objective teaching, as well as doctrinal, is essential to this end. And let the distinctive characteristics of the Church be maintained, and her energies put forth, in all their fulness, and all their integrity, and there can be no fear whatever of the happiest result.

— It is not often that we can have the satisfaction of quoting from the *Episcopal Recorder*. But we are enabled to make a brief extract from its columns this week, not only contentedly, but with cordial concurrence. There is at least *one* object, it seems, in which happily we can agree—one kind of ritual reform in which we can co-operate; and we are thankful that it is so. We are entirely of the same mind, as to the propriety of turning the church into a concert-room—we would both utterly abolish the present too prevalent system of the orchestra and organ-loft. The sketch with which our contemporary has furnished us may, in some of its more "hallelujah expressions" of the "lady's eyes," and the like extra touches of operatic, or melodramatic sentimentalism, be more unique than universal. Yet they are but shades of difference that exist, in the great majority, it is to be feared, of the city churches all around. There is, in one and all, the same vicious principle, only modified here and there. What we want in our Worship of the Sanctuary is *congregational singing;* and there is abundance of chaste, reverential, and altogether appropriate ecclesiastical music extant—music which has been that of the Church Catholic for centuries—without having recourse to that of either the opera, on the one hand, or the conventicle, on the other. A choir, of course, is indispensable to lead and sustain the congregation; but it has no business in any "organ loft"—there is, in fact, a radical defect in having such a "loft" at all—neither is it at all becoming that there should be such a thing as what one, whom our contemporary quotes, calls "angels in a church choir," that is, ladies with "hallelujah expressions of eyes," or ladies of any kind, in such a place. Anything more unecclesiastical it were difficult to imagine—any practice, indeed, more un-Apostolical—than women taking public part in the choir of a church. It is contrary to the immemorial custom of all Christendom. It is only inferior in impropriety to having women to assist the Clergy in reading the Lessons. The correct place for the choir is the chancel—it is the place where it has ever been in the Church Catholic in all ages; the word, indeed, has a meaning identical with chancel; and choristers have ever been a body of men and boys set apart to assist in the solemn performance of the Divine Worship of the Church. It is necessary, then, if we would have these things put right, to go back to first principles; and we trust that the *Recorder* will not flinch from the task he appears to have entered upon. Having put his hand to the plough, there must be no looking back.

—We are sorry and surprised that our friends of the *Express* should refuse to be ranked among the "honourable exceptions" which we reserved last week in our concurrence, generally, with the opinion we had occasion to remark upon, that "the secular press which arrogates to itself most forwardly the privilege of representing the real public opinion of America, does nothing of the kind." Nor are we less astonished, that so respectable a contemporary should attempt to give a signification to what we said, far beyond what our words would, under any just and reasonable interpretation of them, convey. It is a too common error, in this and in other countries, to take the noisy demagoguery of the day for public opinion; whereas, that is the opinion most worthy, if not alone worthy, of regard, which is formed by those who, from their intelligence, their education, and their opportunities of judging aright, are best capable of arriving at right conclusions. Moral and political influences, too, must be taken into the account; and so must public virtue—aye, and private, too. If the *Vox populi*, indeed, is to be the *Vox Dei*, there must not only be all this, but a great deal more. There must at least be an acknowledgment of God, in all we do and say. And surely we may assert such views—and all they imply besides—without being supposed to anathematize *all* our secular contemporaries. Let us, then, for the future, expect a little more liberality, a little more fair dealing, at the hands of those who have shown such a readiness to pervert what we say.

— Although we are in possession of news from Europe to as late a date as the 20th ult., we have still nothing decisive of the war. The last accounts from the Crimea come down to the 10th ult., at which time both the besiegers and the besieged were comparatively inactive, though immense preparations had been completed, on both sides, for a renewal of the deadly struggle for the Russian stronghold, Sebastopol. Whether or not this virtual suspension of hostilities was occasioned by the negotiations for peace which were still going on, does not appear; nor is there any reason, perhaps, to suppose so. But the Czar, if what be reported from Vienna be true, has shown a decided inclination, at length, to yield—at least to a given point—having instructed Prince Gortschakoff, his plenipotentiary at the Austrian court, "to accept everything, and to accede to all the Allies may demand, *except the reduction of the Russian fleet, and the occupation of the Russian territory.*" These exceptions, however, or, at any rate, one of them, will constitute, it is to be feared, a *sine qua non* with the Allied Powers. Both the English and French people, indeed, from all we hear, would never be satisfied with any such patching-up of what they appear to think would be, if not a dishonourable, an insecure peace. Austria, meanwhile, with consummate adroitness, though with manifest improbity, still refrains from all participation in hostilities.

THE INDIVIDUAL RESPONSIBILITY.

Having endeavoured to show the divine right of the individual, and the individual right of judgment, it were time to exhibit that which is its necessary consequence—the *individual responsibility*, combined under the exercise of the faculties of the mind. This responsibility is peculiarly a question of ethics—the science which teaches men their duty, and the reasons for it; and it is of the highest importance that we understand and appreciate its use, in order to guard against the errors arising from defects in the rules of life, or from ignorance in their application. Without this, there will be a constant re-action going on of false principles; for, as the poet has truly and forcibly expressed it—

> "Faults in the life breed errors in the brain,
> And these reciprocally those again."

Now, as the will of God is our rule, and our highest law, it necessarily requires us to make the whole business of Christian morality turn upon our knowledge of such will, as the sum and substance of Christian duty will be in our doing that will; the knowledge once attained, the duty is undoubtedly known. Right and obligation, then, are reciprocal; the one is involved in the other. There cannot be a right, indeed, without an obligation. Both, therefore, spring from our relation to God. Right means consistency with the will of God—obligation is our duty of submission to that will. And it is an individual thing. The right belongs to every man; and it places every man under the obligation. It is not possible to escape from the responsibility. The man is the object, in his individual capacity. "If *a man* for conscience toward God." And there must be such a conscience. It is *man* that needs God's converting grace, and sustaining power. "*Man* doth not live by bread alone, but by every word of God:" man, in his own separate individuality. And this is Christianity, as we have observed on a former occasion, which, unlike the once popular oriental philosophy, while it renders man dependent for his spiritual life upon that "Word of God," yet does not absorb him in the Deity, whence it proceeds,—and here we cannot forget the mysterious analogy of the "word being made flesh," and dwelling among men, and then being given "for the life of the world,"—but still for every individual man in the world who will come and partake of it. And light, as well as life, is its attribute; for He "was that true light which lighteth *every man* which cometh into the world." It is not as if it were a ray of light, which flowed back into the sun, and were lost in it, so as never to be separated again, as Heathen Poets and Philosophers have, as plausibly as beautifully, represented it. Christianity preserves man's individuality—and it thereby secures his individual responsibility. Still it combines it with God, and that so intimately as to produce the most perfect union. And the remark of a great Christian philosopher is forcibly true, that "if the union were less complete, man's desire of approximation to the Being whom he loves would not be satisfied; while if it were more, the weakness of man would be lost in the greatness of God, and the greatness of God would cease to be an object of infinite admiration—and with the loss of this, man's happiness would cease also, or rather his consciousness would cease; for consciousness cannot exist without the perception of two things—of ourselves and of something without us." The very awe and reverence of such greatness has a powerful, if not a quickening influence. And what can there be so worthy of honour and reverence as this—that man is capable of contemplating something higher than his own reason, more sublime than the whole universe—that Being who alone is self-subsistent, from whom all truth proceeds, without whom is no truth! Or what can there be so deserving our gratitude and praise, as this—that He is one to Whom "belong mercies and forgiveness, though we have rebelled against Him"—who "desireth not the death of a sinner, but rather that he may turn from his wickedness and live"—who not only "commandeth all men every where to repent," but has promised His grace to assist them so to do—and of whom it may be truly and strictly said, that there is nothing He has judged good for us, that He has not given us the means to accomplish, both in the natural and moral world.

And if this be so to the individual man, how deep, how solemn the individual responsibility! For is it not in the power of every individual man to say, "My life is hid with Christ in God!" And thus it is, that the doctrine of the Church Catholic has ever been, the assertion of both the union of man with God, and man's individuality—neither confounding nor dividing. "It is possible, therefore, to conceive," as it has been aptly reasoned, "how man, under the dispensation of Christ, may be happy to all eternity, with a perpetual thirst, and yet perpetual satisfaction; happy as an individual person, and yet completely bound up and dependent on another Being; still looking back without weariness, and forward without impatience; contemplating God in himself, and himself in God; standing close on the throne of heaven, yet never forgetting his own infinite nothingness; exercising Almighty power with the most unfeigned humility; and traversing, from hour to hour, with a never-wearied eye, the distance between himself and his Maker, without any dissatisfaction or any satiety." If man, then, has the individual right to all this being conferred upon him, how immense, how awful, his individual responsibility!

And, yet with it all, not only man's consciousness does not cease, but there could be no such condition without it. His individual responsibility rests on this. There is a mechanical force, as it were, binding down the natural man, and God has been pleased to array another counteracting force—a force within, set against that without, and which even the natural man is unable wholly to resist. "And man," as has been well observed, "is made responsible, not by being set free from any restraint, but by being placed between two counteracting restraints. Here is the world and the flesh dragging him down to sin; there is the voice of God calling on him to follow goodness." And that divine, that gracious voice is uttered through the Spirit; to realize which, there must, as the Holy Apostle saith, be "the testimony of our conscience, in simplicity and godly sincerity; not with fleshly wisdom, but by the grace of God." There must be faith; but not the mere acquiescence of the intellect, which is but a cold logical consequence, and has no influence whatever on the life. It must be the faith of the heart, which depends not on any exercise of the intellect at all, but only on the impulse of the Spirit of God, and is therefore said to be the gift of God. What a fearful responsibility, then, may we not reiterate, does the individual right to all this impose! For it belongs to every man, if he will only secure it—to every man who will believe, be converted, and live. The way and means thereto—may we not here express it in the prayer of Boethius—

> "Give me, O Father, to Thy throne access,
> Unshaken seat of endless happiness!
> Give me, unvail'd, the Source of Good to see!
> Give me Thy light, and fix mine eyes on Thee!"

PURITANICAL PERSECUTION.

One great bane of the Church of England, as of our own Church, is the ultra-Calvinistic, the Puritanical spirit, that is yet within her pale, and has a hold of her powers, and part and lot in her prerogatives. It is an intrusion, of course—and an usurpation; for to the great fundamental Catholic principles of the Church, that spirit is utterly hostile. When it became rampant, and got an absolute ascendancy, at the Great Rebellion in England two centuries ago, its immediate effect was the overthrow of the Church. There came from its ranks men who, though their cry, all their lives, was, "down with it, down with it, even to the ground," yet when they had got it down, and thereby ejected the faithful clergy, instantly took possession of its benefices. "Seven thousand English clergymen," history has recorded, "having refused to take Oliver Cromwell's covenant, were ejected from their livings, their places being supplied by dissenting teachers." And well has it been said, that "this honourable testimony to the clergy of the Church of England at that period ought never to be forgotten." But the great body of the Puritan intruders had no such conscientious scruples when their turn came. For, at the Restoration, out of the obtruded seven thousand, as many as five thousand, we read, *conformed*—and thereby became *transformed*—and still retained possession of the Church property; thus excluding those whose fidelity to the Church had lost them their livings. "This treatment of the English clergy by the Puritans," it has been truly observed, "is worthy of notice, and is an instructive commentary on the spirituality of their pretensions, and the tenderness of their consciences. And its character is the same now, as it was then. It is now, as then, warring against the great Catholic verities of the Church; and now, as then, it has in alliance with it that spirit of the world, whose friendship is enmity against God, but which can aid so materially, where the Church is made a State Establishment, in giving it powerful practical effect.

The persecution of Archdeacon Denison is a signal, and will not improbably be a successful instance of its unmitigated subtlety, malignity, and cupidity. Its operations at the Great Rebellion were sweeping and general; but there are innumerable instances on record of their being as specific as now, and almost identical with the course that is at present being pursued. In Heylyn's *Cyprianus Anglicus*, in Neale's *History of the Puritans*, and in Walker's *Sufferings of the Clergy*, we may find cases in abundance of the same persecuting spirit directed to precisely the same malicious ends, and in much the same way.

Archdeacon Denison holds—as Cranmer, and Ridley, and Andrewes, and Overall, and Jeremy Taylor, and Cosin, and Thorndike, and Bull, and Sparrow, and Ken, and Sherlock, and Wilson, nay, all the sound and great divines of our Mother Church have held—the Catholic doctrine of the Real Spiritual Presence in the Eucharist. He has not shrunk from enunciating that doctrine, faithfully and fully. He did so incautiously, perhaps, considering the eagerness with which the vulture of puritanism is ready to pounce upon its prey. But he did so honestly. The trumpet, with him, gave no uncertain sound. And only so much the more, therefore, was the puritanical wrath kindled. He was immediately made the object of a presentment to his diocesan, the late Bishop of Bath and Wells, who, however, upon investigating the matter, saw nothing in it beyond a slight want of care and caution in the expression of a mysterious fact, and was content to admonish the accused, and dismiss the accusation. That excellent Prelate's death, some months afterward, afforded them a chance, they thought, of still prevailing against the Archdeacon, and they forthwith renewed the accusation against him. But the new Bishop, like his predecessor, at once dismissed it. Thus foiled again, they turned to the Archbishop of the Province; and he having, unhappily for the Church, much the same low Calvinistic views as themselves of the Holy Eucharist, under a miserable and mischievous sympathy with their feelings and their objects, hesitates not to take cognizance of it, and appoints a packed Commission to inquire—as the law directs—if there be such truth in the accusation as to justify the case being sent for trial to the Ecclesiastical Court of Arches. We call it a *packed Commission*, because composed, and purposely composed, of men notoriously committed to the ultra-Calvinistic view of the question—men who have a strong party animosity against the Archdeacon—who sympathize warmly with his accusers, and are deeply interested in his defeat, and his expulsion from the Church. This Commission has now sat—we give the particulars of the proceeding in our English Church intelligence this week—and in the most matter-of-course way has, as might have been expected, decided in favour of the prosecution, or rather, persecution—rejecting all the just and reasonable objections of the Archdeacon's able and ingenious counsel—and refusing to hear any argument upon the disputed point of doctrine. "Composed as this Commission notoriously is," says the London *Guardian*, "of persons whose minds are made up—unfit as it otherwise is to take cognizance of a doctrinal question—its finding can be of no importance, except in the material respect that it will lead or put a stop to further proceedings. In itself, such an inquiry, so conducted, is frivolous and mischievous, and not creditable to the state of our Church-law." There is no doubt of this. Still we fear it will lead to something which will be mischievous, without being frivolous. The very mode of proceeding before the Commission was enough to show, that, true to the old Puritanical principle, they will not scruple to do anything to effect their purpose. They were content to rest their proof of the Archdeacon's preaching of alleged false doctrine upon the testimony of a grocer and a shop-girl! It was in vain that one eminent divine after another testified to the Commission, that, as one expressed it, the Archdeacon's views "did not show any tendency, in the least degree, to adopt the doctrine of the Church of Rome in reference to the Holy Eucharist"—that, as another said, he "did not teach any Roman doctrine concerning the Holy Eucharist as distinguished from the doctrine of the Church of England"—and, as a third, that "his theological opinions had no tendency to what is called the Roman doctrine respecting the Holy Eucharist." He was to be presented, reason or none; and in spite, therefore, of an overwhelming amount of evidence in his favour, he was preliminarily and characteristically cast.

We are not prepared to say what may be the issue in the Court of Arches. But the last grand resort of the persecution, in case of need, is the Judicial Committee of the Privy Council. Should the Archdeacon happen to escape the *Scylla* of Doctors' Commons, he is sure to be caught on the *Charybdis* of Downing Street. Such is the deplorable position of the State Church of England. But Archdeacon Denison's expulsion could not stand alone. All the sound and faithful clergy of the Anglo-Catholic Church think as he does upon the subject of the Holy Eucharist—think as the Martyred Reformers did, and as all the great Divines that followed them did; and as the Church Catholic and Apostolic in all times, has ever done. And if he is expelled for thus thinking, so must they be. Our belief is, that many of them would not wait for any formal process of expulsion, but would at once retire from an Establishment which is too Erastian to endure the influence of Catholic truth. Not that we suppose, for a moment, they will go to Rome. But they cannot stay where they are. They may find refuge in the Church in Scotland, or the Church in America; but they will not be able to remain in the State Church of England.

THE CZAR AND HIS "ORTHODOX FAITH."

A man who provokes war, as one of the greatest scourges of mankind, has need of some excuse, that his conscience be not too much afraid; and it is but natural, however hypocritical it may seem to be, that Nicholas, in this atrocious war that he has stirred up in the East of Europe, should seek to lay the flattering unction to his soul, that he is doing God service. It is a pretence of pretty ancient date. "Ready to confound the audacity of the enemy," he said in one of his manifestos to his subjects, "shall orthodox Russia swerve from the sacred purpose that has been assigned to her by Divine Providence? No! *Russia has not forgotten God!* It is not for worldly interests that she has taken up arms! She combats for the Christian faith—for the defence of her co-religionists oppressed by implacable enemies." Now this, we need hardly say, is all fudge. Who can have forgotten the tenor of the wily Autocrat's overtures to Sir Hamilton Seymour about the "sick man," and the bribe he held out to Great Britain for such a disposal of his (the "sick man's") property as would secure to the covetous Czar the lion's share? Was it not for worldly interests that he had planned that device—for the aggrandisement of his already overgrown and absolute dominion? The Christian faith needs not to be combated for, in Turkey or elsewhere, in any such way as he pretends to do. The co-religionists of Russia in the Ottoman Empire are not "oppressed by implacable enemies." It is an audacious fiction from beginning to end. And when he goes on to exclaim—"Let all Christendom know that the thought of the Sovereign of Russia is also the thought that animates and inspires all the great family of the Russian people—this orthodox people, faithful to God, and His Son Jesus Christ, our Redeemer—it is for the orthodox faith, and for Christendom, that we combat,"—he alleges a most mendacious, not to say blasphemous pretext. In the first place, Christendom, by which we mean "the great body of Christians," is not of what he presumes to style his "Orthodox Faith." That faith, as he and his Church understand it, Russia claims a sort of monopoly of. And "the great family of the Russian people—this orthodox people"—are taught to regard as infidels, not only the Turks, but the English and French also. "The faith of Christendom," in fact, is not that which Russia holds as "orthodox." So that were they really combating for any religious faith whatever, it would only be that peculiar one, so full of error and so intolerant, which is professed by the Russo-Greek Church—not that Catholic and comprehensive one which belongs to Christendom at large.

It is undoubtedly true—and it is certainly to be regretted—that the Power whom France and England are united in defending, is not at present a Christian Power. We say *at present*, because there are many grounds of hope, we cannot but think, that one result of this conflict—though not, perhaps, an immediate one—will be the Christianization of Turkey—not by means of the sword, for that would be a hollow as it would be a cruel conversion; but by the mild and irresistible influences of Christianity, operating through that benignant process of civilization, and inherent in that more enlightened national policy, which its close alliance and familiar intercourse with the French and English can scarcely fail to bring about. But though unhappily not yet a Christian Power, Turkey is not now the persecutor of Christians. Christianity has become both tolerated and protected by the Sultan; and France and England have already done more, by quiet entreaty and persuasion, to extend and consolidate such toleration and protection, and thereby to propagate and maintain Christianity in Turkey, than Russia would do by years, not to say ages, of her "combats."

Christianity in Russia, indeed, is not so much a religious as a political affair—that is, as the Czar regards and enforces it; and the "Orthodox Faith" would be very heretical in his eyes, if it did not recognize his own absolute will, even as respects the Church, its "pillar and ground." Peter the Great, after long and severe struggles, succeeded in abolishing the institution of the Christian Patriarchate, assuming a part of its power for himself and his successors. The Czars nominate the hierarchy, and the synod gives them consecration. But in the administration, in that synod, the power of the Czars is supreme; and the whole hierarchy being supported by the government, it follows as a matter of course that they are under its control. "Like everything else in Russia," observes the Count de Gurowski, in his recent work on that country, "the Church is oppressed by despotic power, and the clergy by the social strata overlaying it. Peter the Great annulled the independence of the clergy; and since this first stroke, the all-absorbing action of despotism has pressed down and crushed the Church more completely." Then, the same authority informs us, "to avoid what the jealousy of despotism calls a scandal, or rather to cut off a contaminating influence which might extend over other subjects, no free discussion of any matter is *really* allowed to the Church. The Bishops must be very circumspect and cautious in their spiritual and administrative action. They, too, are subject to the investigation of the secret police or spies, and may thus easily be ruined. Salaried by the government, they are kept in absolute subjection, and those who are too spirited, receive, either directly, secretly, or officially, through their synod, friendly or emphatic admonitions. Any discussion about the moral power and influence of the Church is looked on as too likely and too easily susceptible to go beyond bounds: thus it is suspected, or rather prohibited, in writing as well as in speech. Even the pulpit, that scanty resource of the Church, is jealously watched over. Thus neither the supreme Metropolitan nor the humblest parson can freely move in his own element." So that religion in Russia is controlled and directed in its operations altogether by the government. The Czar is not only "Defender of the Faith," but its censor, and its dictator—at any rate in all its public ministrations and influences. There is a hierarchy, there is a priesthood, there is doctrine, there is discipline. But all is really and *de facto* in the hands of the Czar. In combating, therefore, for any religious faith, it is not "for *the* faith and for Christendom," as he pretends, that he combats, not for that of his "orthodox people," as such, who are "orthodox" only as he allows and directs them, poor, ignorant, and subservient souls, to be—but only for a faith which it suits his purpose to enjoin and to enforce, as an instrument of oppression under his despotic governance, and a means of subjection to his absolute will.

"God with us," exclaimed the Czar, in the manifesto already alluded to, "who against us?" But may there not here be a fatal foregone conclusion? *Is* God with him? Where are his assurances? "Who," it has been asked, "are the most godlike of men?"—and men must be godlike, if God be with them. "The question," it is well observed, "might be a puzzling one, unless our language answered it for us: *the godliest.*" And can it possibly be godly to provoke, by the meanest, vilest artifice, a European war—to wade through slaughter to an ambitious object—to raise the widow's wail and the orphan's cry—to bring down misery and woe upon thousands of once happy homes—to scatter destruction and desolation all around—and this that one man, and he a despot, may obtain what he covets! Can this be godly—this be Christian? It is rationally, morally, and religiously impossible.

No—Nicholas proves too much by what he assumes. "The more honesty a man has," says Lavater, "the less he affects the air of a saint." Something the converse of this, it is to be feared, is the Czar's unhappy case,—that is to say, his affectation of the air of a saint is just in proportion to the littleness of his honesty. There is certainly an alternative, and it is one that is at least, charitable, if it be not reasonable. The suspicion of the Autocrat's monomania has already been more than hinted at. And there can be no doubt of the truth of Pope's immortal line:—

> "The worst of madmen is a saint run mad."

Metropolitan and Parish Churches.—Elsewhere we have given a sketch of a church of both a Parish and Metropolitan character, about being erected in Memphis, Tennessee. In this connection it is well to remember that in the Early Church the Bishop was the first missionary; that the Cathedral existed before the Parish Church; being, indeed, the parent of the latter;

that to it each parish looked as to its centre and its head, where he ministered, whom the Apostles had appointed as chief shepherd of the diocese. With ourselves, unhappily, the reverse of this has been adopted: we send as missionaries lay readers, deacons, and priests; sometimes a bishop; but more generally the latter is chosen by the former. And so with Cathedrals, the importance of which we are at length beginning to discover. It is not yet too late, however, to retrace in this respect our misdirected steps. Though our Church may not yet be ripe for the Anglo-Cathedral system, or if so, none are so venturesome among us as to test its efficacy by erecting a Cathedral for its own specific objects, and those alone. Yet by this combination, it is evident that many of its advantagss are obtained, while at the same time the parochial system continues unimpaired. The great practical difficulty arising from this union, that of preserving intact the rights of the rector and parish at the same time with those of the bishop, may be removed, as we conceive, by making the bishop the rector of his Cathedral Church, which we believe to be the case in Calcutta and Quebec, if not in many more of the English Colonial dioceses. Such is, in point of fact, the present position of St. Mary's Church, Burlington, New Jersey, but for aught we know to the contrary, any future bishop may establish his Cathedral in any other portion of his diocese, whereas, under the English system, the Cathedral is preserved as such by letters patent from the sovereign.

THOUGHTS ON CURRENT EVENTS.

Among the items of intelligence of the past week, we perceive an account of the breaking up, at New York, by the American government, of a piratical expedition against Cuba. The thing seems to have been done heartily and in earnest, and we look at the fact with pleasure, as it corroborates the reports which have been in circulation, that President Pierce and his Cabinet have adopted the pacific policy. According to the Declaration of Independence, we are to hold all nations alike enemies in war, in peace friends. The actual carrying into practice of this principle, would, as much as anything else, tend to the extension of peace with all. The present administration came into power under strong suspicions of inclining to a warlike policy, and of an inclination to countenance rather than repress the demonstrations against Cuba, and other neighbouring possessions of foreign powers. The late Presidential message has done much to show, that if this policy had ever been adopted, it has been very wisely abandoned. The fact to which we have alluded, is valuable as a confirmation of the change of policy without regard to the form of that government.

The policy of looking on all nations as enemies in war, in peace friends, is the only Christian policy, as it is the only safe policy. An idea has got abroad, and is much favoured by the foreign revolutionists of all nations who have got among us, and by the native demagogues, who are bidding for the foreign vote, that because we are a republic, we are called upon to interfere, more or less directly, in favor of every attempt to set up a republic or overthrow a monarchy. That is not the way to propagate republicanism. We shall do more good in the way which Washington recommended, by setting an example of the advantages of republicanism. If we are to do any good in that way, it must be by becoming really a model republic. Let us show that republics are more peaceable, more industrious, and more prosperous, than monarchies, and we shall advance the cause of republicanism much more than by going to war in behalf of political refugees, half-naturalized in form, and not at all in spirit.

We, Americans, are too apt to forget the principle which has been inculcated in childhood on those who have been properly brought up as Churchmen, of doing our duty in that state of life to which it has pleased God to call us. We have a worldly translation of the idea, in the phrase, "Mind your own business." It is a corollary from those wise maxims, that every man and every government is responsible only for his or its own conduct, and that of those under his or its authority. If we acted out this principle, we should certainly give more evidence of having zeal in ourselves than we now do, and should moreover be much more likely to have peace with one another. The world is full of great evils. Despotism is one of them; war is another. But those evils and others have attained a certain standing and position, from which they cannot suddenly be thrust out. They must be removed gradually; and for those who are not subject to them to undertake to put them down in places where they have no authority, is a violation of the principles to which we have referred, and much more likely to do harm to the cause which such persons favour than good.

We, therefore, regard as one of the greatest evils in our condition, the zeal for the propagation of republicanism everywhere, and under all circumstances, at the hazard of internecine wars. Another is the anxiety to extend in every direction the territories of the United States, or, in the favourite phrase of a few years ago, "the area of freedom." Both are, we apprehend, intimately connected with the belief that the manifest destiny of the United States is to grow into an universal republic. If this is our destiny; if it is the will of God that the whole world shall be united under one government, which, however, we do not believe, it will be done in His own way, and at His own time; we shall be better employed in fitting ourselves to be the leading portion of the universal government, and to lead it aright, than in picking quarrels, in hopes of adding a little land to our territories, or helping the downfall of some despotism of the old stamp, to make way—as all experience shows that it ends—for a despotism of the new French stamp. It is this notion of manifest destiny, and the profitable use to which unprincipled individuals suppose they can make of it, which leads to the accounts with which our newspapers teem of all sorts of insults continually offered to our flag. Men are persuaded that all the nations of the earth are constantly looking out for opportunities to insult the United States. We believe, on the contrary, that there is no nation upon earth which would willingly be involved in a conflict with us, while we are compelled to believe that there are too many Americans who are very willing to take hold of any opportunity for making themselves famous and popular, by furnishing fuel to the fire which is always burning in the hearts of the believers in manifest destiny.

We were very much struck with a leading article in the New York *Daily Times*, a paper which has not been without its share in the errors of which we have been complaining. It puts its finger on the true causes of the outrages, which are multiplied by the American sensitiveness, which renders them profitable. The article was as follows :—

> We greatly mistake, if, under the new dispensation—under the stay-at-home-and-be-satisfied policy which the Administration is supposed to have adopted, there will not be a great dying out of "outrages" upon our flag. Now the "outrage" is an article which is found implicitly to obey the law of trade that "the supply will equal the demand so soon as the demand is made known." When fillibustering is the order, and the history of Texas is to be re-enacted in every pleasantly located and weakly-governed country adjacent or near our possessions, it is an affair of every-day occurrence. Let it be honestly inferred that we want and are willing to absorb Chihuahua, and we will warrant an "outrage" for every mail from the South. Let Sonora be announced as a fit State to be annexed, and instantly Guaymas shall be too hot with "outrages" for our people to think of with patience. Let Lower California be coveted, and out of every dozen half-starved Indians on the peninsula our vigorous itemizers on the Pacific shall construct an "outrage" upon our flag, though the flag should be obliged to float in their faces for days successively, and plentiful potations of grog be furnished to coax them up to the task. Havana "outrages" outnumber their exported boxes of oranges when our appetites are sharp set for the Gem of the Antilles. And the Dominican supply is more abundant than we can possibly look after, so long as the Cazneau Treaty is looked upon as worth the ratification.
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> But the moment that it is given out that we have had enough—that Mr. Pierce does not want any more land—that the Cabinet is satisfied to let Long Island remain the largest island in the country's possession, our flag comes to be a very respectable piece of bunting, which nobody dreams of insulting; our Consuls are treated like gentlemen, and their authority is undoubted. A great breeder of "outrages" is your covetousness.

The commission appointed by the Archbishop of Canterbury to inquire whether there are sufficient grounds for bringing Archdeacon Denison before the court of Arches, has concluded its deliberations and decided that there are such grounds. They are of opinion that the doctrine of his famous sermons, that the Body and Blood of Christ is, received in the Holy Eucharist, by the unfaithful, is inconsistent with the Articles, a conclusion in which we feel compelled to unite. When the commission was once appointed and had met, there perhaps was no other conclusion to which its members could come. But we regret exceedingly that the Archbishop did not exercise a discretion, which he certainly possessed, in not commencing proceedings, of which the evil will, we fear, greatly overbalance the good.

The Archdeacon's counsel adopted, as we think, an unhappy line of defense. He commenced with a *recusatio judicum*, a sort of challenge of the whole court as unfit to sit on the case because committed against the Archdeacon. The principles of law do not countenance such proceedings, after a court or other tribunal is constituted, while those of human nature are such unfortunately as always to render them dangerous. They next endeavored to defeat the prosecution by holding them to a technical proof of the well-known fact that Mr. Denison had preached and published the sermons. Such a course would create as much prejudice in the public mind, as the *recusatio judicum* in that of the court. They then desired to argue the questions of doctrine. This argument the commissioners declined hearing, and made their report, to the text of which we have no doubt that the readers of *The Churchman* will have access. We do not see what this unpleasant business may end in, and fear that evil will grow out of it. Our comfort is that in the case of the Church evil is always overruled into good.

H. D. E.

Baltimore, January 29, 1855.

NOTES AND COMMENTS.

Congregational Singing.—We hail with satisfaction the accession of the *Christian Witness* to the cause of Church "Orchestral" Reform. The last number contained a sensible letter upon the subject of "Congregational Singing," in which the writer says, "For a long time past, *people*—the living stones in the temple,—have had little or no part in this portion of divine service. It has been considered enough for them to admire not the Holy *One*, but the choir and chant the praises—not of the Most High,—but of the singers. We have hired 'men and women singers' to praise God for us, while we sit idly by, wondering, perhaps, at the artistic skill displayed by the performers. Does not every living man know this to be wrong!" Of course, every one must, upon the slightest reflection, feel and know that it is wrong. The only wonder is, that either the clergy or their congregations should not only tolerate it, but apparently, in many cases, "love to have it so." Our contemporary thus earnestly commends the letter in question to the attention of his readers, mentioning at the same time a fact that is highly encouraging :—"There are few subjects of greater importance, whether we consider the pleasure or profit, to be found in the public worship of Almighty God. We understand that the Rev. Dr. Vinton preached on this subject in St. Paul's Church last Sunday afternoon. It is spoken of as a very eloquent and effective sermon. If the rector and congregation of St. Paul's will take the lead in that direction, others may follow their example, and a very desirable reform may be effected." We hope this may be so. But it must be a *radical* reform, to be really effective. They must go to the root of the evil, by first breaking up the orchestral system of the "organ-loft."

A Centennial Peal.—The following is now going the round of the papers :—

> The chime of bells in the tower of Christ (Episcopal) Church, Philadelphia, rang a centennial peal on the 1st ult. The bells were in the position they now fill in the latter part of 1754, and on the 31st of December of that year they were first rung to herald the approach of the new year. Since the bells were first heard, they have announced the approach of each successive year, and now they have completed the hundredth.

This, for a new country, is certainly something remarkable. But what are we to say to a denary-centennial peal? And there are such peals. There are bells in the towers of churches in Europe which were there at least in the ninth century. There were peals rung at Aix, in the time of Charlemagne. We believe the bells which were tolled at his burial are still in the belfry of his *chapelle* there. Nay, we have accounts of bells in the Christian Church so long ago as the fifth century, Paulinus, Bishop of Nola, a city of Campania, having had them in his cathedral. Even in England, there are peals of bells more than a thousand years old. In the ninth century, Kinseus, Archbishop of York, gave bells to the church of St. John, at Beverley, which are yet, we believe, in Beverley Minster. The same prelate provided that other churches in his diocese should be furnished with bells. Let us hope that the Philadelphian bells of Christ Church may endure until *their* annual peals also can be reckoned by the thousand. But it were bewildering to think of what America and the Church may be then!

Indifference to Religion among Young People.—We find, by the *Western Episcopalian*, that an important discussion has been going on in Ohio on this subject. There, as here, and too generally elsewhere, in the words of Mr. Sturges, of Marion, who took part in the discussion, "the evil is a most deplorable and prevalent one." And he boldly traced it out. "It is owing, in my opinion," he declared, "to our having given up to too great an extent, our catechetical system prescribed by the Church itself for the training of our youth. We have permitted the Sunday School to usurp the place which our personal instruction of youth once occupied, and which it should still continue to occupy." Another clergyman, the Rev. Mr. Blackaller, considered it in the light of a modern degeneracy. "In the days of my boyhood," he said, "and as late as when I approached manhood, the children were taught at home and in school to respect their elders and superiors, and particularly to respect their minister. But how changed the whole system of training youth he need not say! Both parents and clergy are to blame for this. We have departed from the system of the Church, and these are the results—our children are not trained to habits of respectful department toward any one—they are wild, and at a painfully early period get removed beyond all clerical control and influence." The Rev. Mr. Sturges said this only confirmed him in the opinion that the evil lay chiefly at the door of the clergy. But the Rev. Mr. McElroy singularly contended, that it was not a duty incumbent on the clergy to train up children. "He showed at some length," says the report, "that the Almighty laid the duty of training up children in the nurture and admonition of the Lord upon their parents, and that the great error of the clergy was, that they had, to any extent, assumed this duty themselves. He thought that parental neglect was the sole cause of the evil." We shall not presume to contradict this view. No doubt parental neglect, if not the sole cause, is one very powerful and prominent cause of the evil. At the same time that there has indeed been, in too many instances, a woful departure from the system of the Church, is too evident to be disputed. And, at any rate, if the clergy will not interfere with the children, is it not at least their duty to do so with the parents? Are they not bound to urge upon them, honestly and boldly, *their* duty of bringing up their children "in the nurture and admonition of the Lord?" One has but to look around at the careless, irreverent, and disorderly conduct of children and young people at church, to see how things are. There, in God's House, in His more immediate presence, and in the midst of the solemn services of the Sanctuary—there, it may be, by the side of their parents, unrestrained and unrebuked—their conduct is often such as clearly to show that they have no sense of religion whatever about them—that their thoughts are utterly at variance with what is going on; that their hearts are wholly unaffected with sacred things; that their being there at all, in fact, is a mockery and a delusion. All this, we say, *with their parents beside them*, by whom it is tolerated, if it is not countenanced. But then it is often also done under the eye of the clergyman himself, whose remonstrance in such a case ought certainly not to be withheld. The want of due reverence, in short, is a crying evil, with those of mature years as well as with the young. And there is but too much reason to fear, that where that is wanting, religion has but a slight hold on the heart and mind.

The Bond of Peace.—The Committee of the "London Union on Church Matters" appear, by their fifth annual report, to regard with unfeigned pleasure the progress made by the Convocation of the Province of Canterbury in meeting the more pressing wants of the Church, and securing desired reforms. The forbearance which it has manifested in the discussion of these subjects, which, less skillfully managed, might have served yet further to divide, in place of uniting, opinion, is acknowledged, and the substantial wisdom of the whole proceedings gladly recognized as giving the Church a prospect of vigorous life. The terms of the Synodical organization of the Colonial Church would appear by the action taken in the diocese of Nova Scotia, by the Toronto Synod, and in the colony of Victoria, to leave only to Parliament the establishment of provisions which will be universally applicable, provisions now embodied in a bill presented by the Archbishop of Canterbury to the House of Lords, as the fruit of the recent mature deliberation. The identity of all branches of the Church, voluntarily set forth, has happily anticipated the passage of the imperial law, which, in its definition of relations, might otherwise have been regarded with feelings of uneasiness. No provision is made in the New Testament for separate, unconnected, and opposing systems, even of Church rule; and the triumph thus obtained over the bias of local and sectional prejudices by a prevailing regard for the spirit of unity, marks a proud era in our ecclesiastical history, and proclaims a principle of vast importance, that might easily have been entangled with personal views, and was in danger, in certain quarters, of being lost sight of.

American Politics.

Mr. J. M. Wainwright, the son of the late Bishop Wainwright, delivered a lecture last Monday evening before the Mercantile Library Association, on American Politics. The patriotism of the heroes of the Revolution and of the founders of our Republic, was contrasted with the prevailing political policy of the present day, both in respect to actuating motives and sought for results; and an analogy was briefly instituted between the organization and history of former Republics, and our own. It was argued that the liberty here possessed was being subjected to like causes of decadence with those that had occasioned their downfall; that, nevertheless, these causes allowed of a remedial influence, which was to be found in an intelligent comprehension of individual duty, leading to a combined effort on the part of all lovers of their country, unwarped by any selfish interest or any mere party machinations, to establish a policy strict American, and one so securely guarded as to be exempt from all foreign influence whatever, and thus rendered capable of becoming the true exponent of republican principles of government. In this connection, a parallel was run between the continental forms of government and that subsisting in the United States, and the position maintained that foreign influence, now so largely encouraged by the laxity of law, and constituting so large an integral element in our internal and external administration, should be curtailed; for the reason that those educated under other governments could never be brought intellectually or sympathetically to acquire the spirit of our own, to learn its character or to aid in its development. The present generation might not witness the full re-establishment of the views and principles entertained by the constructors of the Constitution, who, in throwing this country open as a refuge to the nations of the world, had never contemplated the introduction of a power so hostile to its interests; a right course of action, however, would secure this for other times. The peroration was an appeal to young men to survey well their national patrimony, and, inspired by the spirit that had guided the earlier patriots, to unite to elevate the standard of American Politics, looking for the rich reward that would ensue in the yet further extension of the blessings of liberty, and the further cementing of those institutions which embody and maintain it. The lecturer was frequently applauded; and the discourse was not wanting in many witty though satirical remarks, none of which failed of appreciation.

Retirement of English Governesses from Russia.—The *Courrier des Etats Unis* states that confidential letters received from English Governesses in Russia state that they have been made to understand from high authority that it was desirable that they should return as soon as possible to their own country. The reason for this measure is, it is said, that the Czar, thinking that the war would reduce a great number of opulent persons to poverty, it would become necessary for the daughters of such families to find employment. Most of the noble families in Russia, accustomed to divine the will of the Czar at half a word, have advised the governesses in their service to prepare for their departure, though they regretted being deprived of their good offices; but thinking it better for them to withdraw in season than to await an official order which might compel them to go away in haste, or perhaps prevent their leaving at all, or give them an opportunity to exercise their geographical studies and ideas under disagreeable circumstances.

For The Churchman.

HINDRANCES TO THE CHURCH.

Boston, Jan. 30, 1855.

Mr. Editor :—The churchman loves the Church with a hearty love. He prays for her prosperity. He toils to make her beauty appear. Between this genuine Church spirit and sentimentalism there is a wide difference. Men may prefer the Church to a meeting-house; the Book of Common Prayer may seem chaster to them than the colloquial addresses often made and called prayers; they may even respond to the words of a dignitary of the Church, that they are Episcopalians "from taste," and yet not be in possession of that love for the Church which will make them true churchmen. The Church must be welcomed as the Bride, the Lamb's wife. She must be received as a whole Church in her doctrines, priesthood, sacraments, fasts, and festivals, her government and authority. The Church spirit is gaining among us, slowly but really. But we have many hindrances.

1. *The soil is unwelcome.* The men who planted New England were hostile to the Church. The Church had public readings of the Word of God; the Puritans, on that account, had none. It is a departure from the Fathers of New England, the reading of God's Holy Word, on the Sunday, at Public Worship. The Church knelt at prayers; the Puritan stood bolt upright. The ministers of the Church dressed in black; the Puritan minister dressed in blue, and obtained thereby the common name of "blue skins." The churchmen made the House of the Lord attractive, and, at times, even elegant; the Puritan made his House of Worship as bare and unsightly as possible. The Puritans at Boston chased up the shrouds of a vessel the first clergyman of the Church who attempted to land there; it was owing mainly to the fact that he was the better sailor that he escaped a coat of tar and feathers. And it was not the fault of the Puritans that the Church was not kept out wholly from the soil dedicated to "freedom to worship God." The same spirit prevails at the present day. It has some disguises. It is often neutralized. But it still exists, and the Church still feels it. It is true it uses the Church when it can. It will even extol it when it can gain more by praise than by censure. To bring the Church influence to bear, on certain measures to be carried forward, it will even bestow offices on churchmen. We have an association called "The Young Men's Christian Association." It is composed of Baptists, Methodists, Congregationalists, and Episcopalians. Commit the Church to this organization, and she can do nothing in any organization of her own to aid the *distinctive* cause of the Church. So much done, an end is gained. It is worth while, therefore, to give churchmen some subordinate office in this association, and it is done. When the Bishop of the Diocese presides at a meeting of the Tract Society, or is Vice-President of the Bible Society, of which Socinians are officers and speakers, a great end is attained. A large return is made for all the honors bestowed. But the same men who thus bestow honors on Episcopalians bear the Church no love, will still misrepresent her, and will denounce her as a child of Papacy to be shunned and feared. In such a soil the Church needs to be planted with a full hand and firm spirit. She needs to be known as she is. She should not be compromised by a time-serving spirit. She should not "borrow leave to be," but appear in all her glory. She will be hated if she does, but she will be also hated if she does not.

2. *We need a more aggressive movement.* One that shall advance the Church—a sectarian movement, if you please. The great cry here is "Union!"—the "Union of Evangelical Sects;" "let us all move together; let us show the common enemy an unbroken front." This sounds well; and the "Evangelical Churches" can well afford it. They lose nothing; they gain in all such movements. For in them their peculiarities of worship, doctrine, and fellowship are carried out. But the Church loses. When she moves, she moves by the authority of ages. She must by that authority use her Prayer Book, and keep the Holy times and sacraments therein commanded. She need not say what she thinks of this movement or that. She need not favour or oppose the movements of others. She need only open her House of Prayer, and call men to her distinctive worship. If she has money to spend, she had better spend it to advance what she believes to be the full truth of God than to support institutions, in which, to say the least, a part of the truth does not appear. If she circulates books, she had better circulate those which defend her claims than those from which those claims are expunged. In a word, it is better to circulate "The Dairyman's Daughter," as Leigh Richmond wrote it, in which the agency of the Prayer Book is distinctly recognized as the means of that conversion, rather than to circulate the edition published by the American Tract Society, in which such agency is carefully omitted. If the Church is wrong, she should be abandoned. If she be right, she can yield nothing, can compromise nothing. The Prayer Book, as it is in its completeness, must be our guide, or it must be abandoned. And the field is wide enough for all we can do; there is room enough for all our men and money. We need trespass on no field now under culture. We have a population of thousands here who belong to no fold, who attend no church. Many of these are wealthy and intelligent. The neglect of Public Worship is one of those marked evils that are growing upon us. The crowd on our common on Sundays, and the emptiness of our churches, with few exceptions, attract the attention of strangers, who had heard so much of our Puritan strictness and piety, and the guilt may incidentally lie at our door, in not making provision for this class. We have this moment a noble opening for Church extension and free sittings. The Music Hall in this city, one of the best audience-rooms here, is occupied by Theodore Parker for morning service. It will hold from 2,500 to 3,000 persons. It is not occupied on Sunday afternoons. A sum sufficient to maintain Public Worship one year, could be obtained in Boston in one week. I have seen a subscription-paper, with the names of some of our best men upon it, for this purpose, in order to have worship open to all. But such a step would meet with violent opposition. It has already. Do you know that "free sittings" is one of the sins of the Church of the Advent?

3. *We need an open defense of the Church.* We have many among us who are inquiring the way to Zion; many who are anxious to know what the distinctive features of the Church are; many who with an honest intent propose the common objections to the Church that they may be answered. Many are not satisfied with the forms of religion in which they have been educated. They have been trained in the Puritan faith. They are prejudiced against the Church; at least, they know little about her claims to be the Church of the living God. They wish to know. But who shall guide them? What sermon can you put into their hands popularly adapted to their wants? What book that will meet and disarm their prejudices? To attend the Church is simply to witness the beauty of the service, not to explain or defend. Suppose a young man educated out of the Church. He has always attended public worship in the barn-like place called a church: he has sung the strange Psalmody, been wearied with the "long prayer," and gone quietly to sleep under the longer sermon. He is familiar with the levity of the Congregation at worship, the apparently defiant manner with which the people respond to the remark, "Let us Pray," and the haste with which they leave the church after the benediction has been pronounced, if they wait even for that. He goes into the Episcopal Church—a new world is open to him; all is peculiar; the chancel, the altar, the reading desk, the pulpit, the white surplice, the black gown, the chants, the Psalms, the Lessons, the Prayers, the responses, the rising up, the sitting down, the kneeling, the silent prayer, and the quiet leaving of the church: What does this mean? he asks. Is this form? Is this Papacy? Has all this a language and a lesson? He does not understand. He wishes to understand. He is soon familiar with the cavils of the enemies of the Church. Should not some one guide him? At a small cost should he not be able to know the history which connects this to him strange worship with apostolic times? with the centuries that have said the Apostles' Creed? with the antiquity of the forms of our worship? with the ages who have sung the Te Deum? with the ages in the Church in which our vestments were worn, our services used and enjoyed, and our forms of worship accepted, before Rome had a Christian Bishop, and while even the heathen altars bore the sacrifice of human bodies, and the sky of Italy was lighted up by the fires of the Parthenon?

Whoso hath the sacraments and services of the Church—whoso knoweth their adaption to the wants of a perishing world—whoso has tasted of the joys they bring—whoso knoweth the divine origin of the Church, and with holds these from a ruined world, must be "verily guilty of a brother's blood."

A Churchman.

For The Churchman.

REACHING THE MASSES.

Mr. Editor :—If "Philo Catholicos" would like to learn how to reach the masses, just let him take a walk any day during the week to No. 68 East Broadway, and see the number of adults and children who are fed by the Rector of the Church of the Good Shepherd. This was the Saviour's way of reaching the masses.

Last Sunday morning I accompanied a dear friend to the Five Points, the scene of the labours of the Rev. Mr. Pease. I dined with the Superintendent, and then visited the various departments—heard the Rev. Mr. Pease talk to the children, and, at his request, joined in prayer with them.

It would be a long story to tell all that I saw. I witnessed enough, however, to make me weep when I thought of the selling of Zion Church, just in the very spot where, of all others, the Saviour would have his ministering servants preach his everlasting Gospel.

I am satisfied that Trinity Church made a huge blunder when she deserted this Sebastopol of Satan. Let Churchmen go and look at the field for themselves. There we had our batteries erected—there we had a time-honoured church edifice.

After spending a while with Mr. Pease and his friends, I went with the very brother who was obliged to relinquish the House of God into the hands of an idolatrous Church, to his humble place of worship in East Broadway—the Church of the Good Shepherd. Here the true Missionary plan of reaching the masses is plainly seen. Jesus Christ and His Apostles went about doing good to the *souls and bodies of men.* The two things must go together, or the Church will never reach the masses.

At the request of the Reverend Rector of the Good Shepherd, I preached to a large congregation of all sorts and conditions of men. Many came, doubtless, because they were hungry for the bread that perisheth. Well, be it so. We must, by all lawful means, compel men to come in. Tickets, after service, were distributed for the week-day meals. The children, by this means, are brought into the Sunday School, and many of the parents are led to attend public worship.

All I wish to say is this—that this seems to me to be the beginning—imperfect though it be—of a good work—a work of God—the *Church's mission to the poor.* I fearlessly assert it, as I did on Sunday from the pulpit, that the Church, with her rented pews, *does not preach the Gospel to the poor.*

Now, Mr. Editor, I have written a few plain words with a loving heart, I trust. Is it not the duty of all our wealthy city churches to make the matter of Missions to the poor in the city a subject of consideration. Why should not St. George's Church, in Beekman street, be the great reservoir, with its Rector and Assistants, *sustained principally by Trinity Church*, which shall send out its fertilizing streams through all the dry and parched grounds of our great metropolis. God bless our Bishop, and the Pastors who lead large flocks—God keep the laity from embalming and burying their Ministers. Let them rather encourage them to do bold things for the cause of humanity and the Church of the living God, which is the pillar and ground of the truth.

An Itinerant Presbyter.

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LITERATURE.

The Life of Philip Melanchthon. By **Charles Frederick Ledderhose.** *Translated from the German by the Rev. G. F. Krotel, Pastor of Trinity Lutheran Church, Lancaster, Pennsylvania.* Philadelphia: Lindsay & Blakiston.

That great Reformation of the Catholic Church, of which we in this day enjoy the blessings in peace, owed to none a more careful yet forcible direction than to Melanchthon, whose pious mind and gentle spirit did more, in fact, than the efforts of any other individual in his day, to recommend, if not, also, to enforce, the great truths that were at stake. When a Diet of the German Princes was convened at Augsburg, in 1530, at the instance of the Emperor Charles V., for the express purpose of endeavoring to pacify the religious troubles which then distracted, not Germany only, but almost all Christendom; and after Charles had had an opportunity of observing the dispositions of the Germans respecting the points in controversy, and of becoming painfully aware how irritated and inflamed were their minds,—he became convinced of the difficulty, if not the impossibility, of carrying out the objects of the great religious movement, with any safety, at least, at that moment. Soon, however, he succeeded in promoting a spirit of moderation and a desire for peace; and then it was that, by common consent, the Diet being duly assembled, Melanchthon was selected, as the man of the greatest learning, as well as the most pacific and gentle bearing among the Reformers, to draw up a Confession of Faith, known and reverenced to this day as the *Augsburg Confession*, in terms as catholic, and in language as inoffensive, as the circumstances of the times and the occasion, and a due regard to truth, would admit. Melanchthon executed his by no means easy task with moderation and success; for he was not of a spirit to permit the rancor of controversy to envenom his style, even in writings purely polemical and controversial. He was the friend and associate, the compatriot and coadjutor, of Martin Luther. With him side by side he "contended earnestly for the faith." The English Reformation, as well as the German, owed much to his counsel. Henry VIII. invited Melanchthon to England, to consult him about his divorce, but as the impurity of his motives was known by the Emperor, under whose control Melanchthon was, he was not permitted to go. Still he was, for a long time afterward, consulted by the English Reformers, and his advice had great influence. With many succeeding Diets, Conventions, and Assemblies, did his counsel prevail, until the great work in hand was accomplished and extended. In process of time, Luther died, and none mourned his loss more deeply than Melanchthon. He was the last to correspond with him; and his latest communication to the dying champion of *Protestantism*,—a term which had a much more legitimate significance in that day than it has in this,—was one of earnest prayer, which was only available to the object of it in its spiritual sense. He heard of Luther's death early in the morning; and its immediate effect is thus related in the pages before us:

> At 9 o'clock he was to lecture on the Epistle to the Romans, but his sorrow would not permit him to do so, and he said to the assembled students: "Beloved, pious young men!—you know that I proposed to explain to you the Epistle to the Romans, according to the simple and natural meaning, of the words, because in this is contained the true doctrine of the Son of God, which God in special mercy has also revealed to us, in this our day, through our venerable father and dear teacher, Doctor Martin Luther. But I have this day received so sad a letter, which troubles and afflicts and discourages me so much, that I doubt whether I shall be able in future to discharge the duties of my office in the University. What this is I will now relate to you, especially as other persons have also advised me to do so, and especially that you may know how it came to pass, so that you may not relate it differently from what is true, or may not believe other persons who may circulate false reports in regard to the matter, as is generally the case.
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> "On Wednesday, February 7, shortly before supper, Dr. Martinus was attacked by his usual affection, a pain in the pit of the stomach, with which he was several times afflicted here. This returned after supper, and as it did not cease, he went into his chamber, and laid himself down for about two hours, until the pains had become much worse. He then called Doctor Jonas, who slept in the same room, and asked him to request Ambrosius, the tutor of his sons, to make a fire in the room. He then went in, and was soon surrounded by Count Mansfeld and his lady, and many others, whose names, on account of haste, are not mentioned in this letter. On the morning of Feb. 18, before four o'clock in the morning, he commended himself to God in this prayer: 'My dear heavenly Father, eternal, merciful God! Thou hast revealed unto me thy beloved Son, our Lord Jesus Christ; him have I taught and confessed, him I love and honor as my dear Saviour and Redeemer, whom the wicked persecute, despise, and revile. Take my soul to thyself!' He then thrice repeated the words: 'Into thy hands I commend my spirit, thou hast redeemed me, O God of Truth!' and then said: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' This prayer he repeated several times, and was thus taken by God into the everlasting school, and eternal joy, where he is now enjoying fellowship with God the Father, Son, and Holy Ghost, together with all prophets and apostles. Alas! the Chariot of Israel is gone, which ruled the Church in this last age of the world. For assuredly this doctrine of forgiveness of sin, and of faith in the Son of God, was not invented by the wisdom of man, but was revealed by God through this man, as we ourselves have also seen that he was awakened by God. Therefore let us willingly remember him, and love the doctrine which he proclaimed; let us also live more discreetly and moderately, and consider what great troubles and changes will follow the departure of this man. I beseech thee, O Son of God and Immanuel, who wast crucified for us, and didst rise again, to rule and protect thy Church. Amen."
>
> Thus Melanchthon spoke and prayed, with tears and with a troubled heart. His hearers were so deeply affected, that it seemed, as Selnecker says, as if the very walls were weeping, for all manifested their sorrow by sobbing aloud. On the 19th of February, he inquired of Jonas on what day they would arrive in Wittenberg with the corpse. In this letter, he also expresses his great sorrow on account of the death of this beloved man: "We are greatly troubled at the loss of such a teacher and leader, not only on account of the University, but also because of the Church Universal of the whole world, which he led by his counsels, doctrine, reputation, and the power of the Holy Ghost. Especially are we troubled when we think of the dangers and storms which will come, since he has been called away from his post...... But let us call upon our Lord Jesus Christ, who has said, I will not leave you comfortless, that he may continue to guide and preserve his Church, and let us thank him for the benefits he has conferred upon us through Dr. Luther, and let us hold Luther in grateful remembrance." On the same day, he also informed Amsdorf of this calamity, and concluded thus: "Although I have no doubt that many worthy persons everywhere will grieve most sincerely, I yet know that your grief will be still greater, because he had no older and dearer friend than you, and you loved him as a father. You have therefore a great personal reason for your sorrow. But to this also must be added public reasons, for after his death we seem to be threatened by many other evils; but I pray and conjure you, for God's sake, that you would encourage yourself with the divine consolations afforded us in the Gospel, and that you would remember us and the Church."
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> About noon on the 22d of February, Luther's remains arrived at the Elster gate of Wittenberg, and amid the ringing of all the bells, and the escort of a vast, deeply-moved multitude, were solemnly conveyed to the Electoral church, where the Electoral had assigned him a resting-place. Melanchthon also walked in the procession; and after Bugenhagen had, with many tears, preached an affecting funeral sermon, Melanchthon also ascended the pulpit, and delivered a Latin address.

Melanchthon survived Luther fourteen years, still prosecuting in calmness, and often in retirement, the great work of the Reformation—exerting his influence, successfully, though often silently, in further Diets and Conferences, on the one all-absorbing subject, at Augsburg, and Leipzig, and Wittenberg, and Worms—yea, and in the British Isles also, where, though absent in body, he was present in spirit. But the last years of his life were years of sorrow. The Lutheran body became lacerated by divisions and dissensions. The Catholic element had, unfortunately, been too much overlaid by sectarian peculiarities. Certain incipient heresies, too, began to creep in, little by little. The interferences of the Electors and Princes of Germany, ever and anon, only made things worse. To the pious mind of Melanchthon, this was the source of much grief and pain, embittering severely his declining years. His death is thus related in the work before us:—

> Thus he prayed. This prayer must have exhausted him very much, for he leaned back upon his bed, and slumbered for some time. But suddenly he opened his eyes, and said to Peucer: "I have been in the power of death, but the Lord has graciously delivered me." He repeated this several times, and as it could only be explained by supposing that he had passed through some severe internal conflict, Magister John Sturio said to him: "There is no condemnation to them that are in Christ Jesus." Melanchthon soon added: "Christ is made to us wisdom, righteousness, sanctification, and redemption, in order that, as it is written, "Let him that glorieth, glory in the Lord." He also frequently repeated the words: "Oh Lord, have mercy upon me!" His pulse was gone, his hands and feet became cold, his breathing short, his eyes, temples, and the pit of his neck fell in, and his strength was failing very rapidly. It was easy to see that the hour of his departure was near. He was asked whether he did not wish to eat something. When he signified his willingness, they made him a soup of Hamburg beer. He ate about three spoonsful, and remarked: "What a very good soup this is!" He did not eat nor drink anything more after this, but requested them to raise him up, because he wished to finish his will. But when he found that he was too weak, he said: "Oh God, that I should be seized so unexpectedly." He laid his hands before him, and sat for a little while, and then laid himself down. The heat of the fever was still so strong, that he left his feet uncovered, although they were extremely cold. He was able to turn about in his bed without assistance. About 1 o'clock he fainted again. Being restored by rubbing, he said, "Ah, what are you doing?" While he was thus lying perfectly still, the Pastor thought it proper to read some portions of the Old and New Testaments to him. He, and the two Deacons, Froshel and Sturio, now alternately read the 24th, 25th, and 26th Psalms, the 53d chapter of Isaiah, the 14th, 15th, 16th, and 17th chapters of John, Romans v, and several other chapters and verses of Paul and the prophets. When they were done and silent, the dying man said, in a loud and distinct voice: "I perpetually bear in mind the word of John of the Son of God, my Lord Jesus Christ: The world knew him not;—but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He then continued to pray silently; his lips were moving, but no one understood what he was saying. Those professors, whose duty it was to lecture in the afternoon, gave notice of the postponement of their lectures, in which they stated the reason, and called upon the students to unite their prayers with their own. A great excitement arose among the students and citizens, and all were filled with sorrow. All were anxiously awaiting the end.
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> Within, the dying man was lying in the struggle of death, his eyes half open, and his body very restless. He did not speak, unless a question was put to him, although he was fully conscious. His son-in-law asked him whether he wished to have anything. "Nothing but heaven," he replied, "and therefore do not ask me such questions any more."
>
> About 3 o'clock in the afternoon, when his head had slipped from the pillow, and he was lying in an uncomfortable position, they attempted to raise him and alter his position, when he fainted again. He was soon restored. "Ah, what are you doing?" he said, "why do you disturb my sweet repose? let me rest unto the end, for it will not last very long."
>
> As they saw that his end was approaching, several persons united in prayer to God that he would be pleased soon to grant him a blessed dismission. The Pastor began to pray in a very consoling manner, and all in the room fell upon their knees, and united in prayer with him. Those passages of Scripture which he was known to have regarded with peculiar interest, were now repeated, such as, "Let not your heart be troubled;" so also, John 15, 16, 17, also 10: "Whoever loves me, will keep my commandments." "My sheep hear my voice." Also, Rom. viii., "If God be for us, who can be against us?"
>
> Several persons, who had not taken any food throughout the day, now went to table, but soon returned. It was in the evening at 6 o'clock, and the dying man was lying still, when Froshel arose, and pronounced the benediction upon him: "The Lord bless thee and keep thee! The Lord make his face to shine on thee, and be gracious unto thee! The Lord lift up his countenance on thee, and give thee peace!" Veit Winsheim, Doctor of Medicine, and Professor of Greek, repeated the words of the Psalm to him: "Into thy hands I commend my spirit; O Lord, thou hast delivered me, thou righteous and faithful God!" He asked him whether he heard him? The dying man replied, "*Yes*," loud enough to be heard by all. It was his last word upon earth.
>
> Froshel now repeated the Creed, the Lord's prayer, and the words "Lord Jesus Christ, into thy hands I commend my spirit!" he repeated several times. When he repeated them for the third time, Melanchthon moved his lips as if he was praying. More than twenty persons were gazing upon the dying man. Without the slightest motion, this worthy man gently fell asleep in the evening, at 7 o'clock, in the very same hour in which he first beheld the light of this world, 63 years and 63 days before. In the midst of prayer he celebrated his return home, as the old account says, "to his beloved Lord Jesus Christ, whom he always praised with his heart and mouth. With him he no doubt now enjoys everlasting happiness and glory, together with all the elect. May our Lord Jesus Christ, the son of God, help us all to enjoy the same, and may he grant us all a happy end, and joyous dismission, whenever it shall please him to call us away. Amen."

We have said enough in this cursory glance to show the interest of the work. Most of what has hitherto been popularly known of Melanchthon, has been gathered from what is interwoven with the life of Luther. True, there was already one "Life of Melanchthon"—one written by Dr. Cox—in our American literature; but, though admirable in many respects, it is not so well calculated as this of Ledderhose's for general reading—the translator of which, the Rev. Mr. Krotel, appears to have executed his task with great ability.

The Poets and Poetry of Europe, with Introductions and Biographical Notices. By **Henry Wadsworth Longfellow.** New York: C. S. Francis & Co. 1855.

This is a collection of European Poetry, ranging over centuries of time. It begins the work of garnering at the very beginning of those poetic outpourings which have been embodied in the "immortal verse" of the languages of Europe. So true it is, as the a of our own language has said, that

"Sweet Poetry exalts
Her voice *to ages*, and informs the page
With music, image, sentiment, and thought."

For through many ages has much that is here collected come down to us—from many ancient and scattered pages has most of it been gleaned. "I have attempted," says the learned compiler of this ponderous mass—for such it is—of poetic lore—"only to bring together, into a compact and convenient form, as large an amount as possible of those English translations which are scattered through many volumes, and are not easily accessible to the general reader. In doing this," he adds, "it has been thought to be advisable to treat the subject historically, rather than critically. The materials have, in consequence, been arranged according to their dates; and in order to render the literary history of the various countries as complete as those materials, and the limits of a single volume, would allow, an author of no great note has sometimes been admitted, or a poem which a severer taste would have excluded." It will be seen from this statement, what varied as well as extended interest the collection possesses—how wide a scope has been taken, and therefore how thorough a pattern-card, as it were, it really is, of the Poetry of Europe. It is on this account that, for popular use, there is no single volume of the kind in our language, that we know of, to compare with it. "The languages from which translations are taken," says the Preface, "are ten. They are the six Gothic languages of the North of Europe—Anglo-Saxon, Icelandic, Danish, Swedish, German, and Dutch; and the four Latin languages of the South of Europe—French, Italian, Spanish, and Portuguese." Such is the comprehensive character of the collection, from which we proceed to present two or three varied specimens.

The following is from the Anglo-Saxon Poetry:

THE SONG OF SUMMER.

Summer is a coming in,
Loud sing cuckow;
Groweth seed, and bloweth mead,
And springeth the wood now.
Sing, cuckow, cuckow.

Ewe bleateth after lamb,
Loweth calf after cow,
Bullock starteth, buck departeth;
Merry sing cuckow,
Cuckow, cuckow.
Well singeth the cuckow,
Nor cease to sing now;
Sing, cuckow, now,
Sing, cuckow.

The following is a specimen of Icelandic Poetry—a battle-song, composed early in the sixth century, by Bodvar Biarke, one of Hrolf Krake's warriors:

THE BIARKEMAAL;
OR BATTLE SONG OF BIARKE.—A FRAGMENT.

The bird of morn has risen,
The rosy dawn 'gins brake;
'Tis time from sleepy prison
Vil's sons to toil should wake.
Wake from inglorious slumber!
The warrior's rest is short—
Wake! whom our chiefs we number—
The lords of Adel's court.

Har, strong of arm, come forth!
Rolf, matchless for the bow!
Both Northmen, of good birth,
Who ne'er turned face from foe!
Wake not for foaming cup,
Wake not for maiden's smile,
Men of the North! wake up,
For iron Hilda's toil!

From the German Poetry of the last century, we select the following, by Ludwig Heinrich Christoph Holtg, a poet of a sentimental and melancholy cast:

ELEGY AT THE GRAVE OF MY FATHER.

Blest are they who slumber in the Lord;
Thou, too, O my father, thou art blest;
Angels come to crown thee; at their word,
Thou hast gone to share the heavenly rest.

Roaming through the boundless, starry sky,
What is now to thee this earthly clod?
At a glance ten thousand suns sweep by,
While thou gazest on the face of God.

In thy sight the eternal record lies;
Thou dost drink from life's immortal wells;
Midnight's mazy mist before thee flies,
And in heavenly day thy spirit dwells.

Yet, beneath thy dazzling victor's crown,
Thou dost send a father's look to me;
At Jehovah's throne thou fallest down,
And Jehovah, hearing, answereth thee.

Father, O, when life's last drops are wasting—
Those dear drops which God's own urn hath given—
When my soul the pangs of death is tasting,
To my dying bed come down from heaven!

Let thy cooling palm wave freshly o'er me,
Sinking to the dark and silent tomb;
Let the awful vales be bright before me,
Where the flowers of resurrection bloom.

Then with thine my soul shall soar through heaven,
With the same unfading glory blest;
For a home one star to us be given—
In the Father's bosom we shall rest.

Then bloom on, gay tufts of scented roses;
O'er his grave your sweetest fragrance shed!
And, while here his sacred dust reposes,
Silence, reign around his lowly bed!

Another German Poet—Georg Herwegh—furnishes one that is, in sprightliness and humor, a contrast to what has gone before:

THE PROTEST.

As long as I'm a Protestant,
I'm bounden to protest;
Come every German musicant,
And fiddle me his best!
You're singing of "The Free Old Rhine;"
But I say, no, good comrades mine—
The Rhine could be
Greatly more free,
And that I do protest.

I scarce had got my christening o'er,
Or was in breeches dressed,
But I began to shout and roar
And mightily protest.
And since that time I've never stopped,
My protestations never dropped;
And blessed be they
Who every way
And every where protest.

There's one thing certain in my creed,
And schism is all the rest—
That who's a Protestant indeed
For ever must protest.
What is the river Rhine to me?
For, from its source unto the sea,
Men are not free,
Whate'er they be,
And that I do protest.

And every man in reason grants,
What always was confessed,
As long as we are Protestants,
We sternly must protest.
And when they sing "The Free Old Rhine"
Answer them, "No," good comrades mine—
The Rhine could be
Greatly more free.
And that you shall protest.

We must keep this in countenance with another drily humorous piece, from the productions of Juan de la Euzina, a Spanish Poet of the Fifteenth century:

DON'T SHUT YOUR DOOR.

Don't shut your door—don't shut your door:
If love should come and call,
'Twill be no use at all.

If love command, you'd best obey—
Resistance will but hurt you—
And make, for that's the safest way,
Necessity a virtue.
So don't resist his gentle sway,
Nor shut your door if he should call—
For that's no use at all.

I've seen him tame the wildest beast,
And strengthen, too, the weakest:
He loves him most who plagues him least;
His favorites are the meekest.
The privileged guests who grace his feast,
Have ne'er opposed his gentle call—
For that's no use at all.

He loves to tumble upside down
All classes, all connections;
Of those who fear or wear a crown
He mingles the affections,
Till all by love is overthrown;
And moated gate or castle wall
Will be no use at all.

He is a strange and wayward thing—
Young, blind, and full of malice;
He makes a shepherd of a king,
A cottage of a palace.
'Tis vain to murmur; and to fling
Your thoughts away in grief and gall
Will be no use at all.

He makes the coward brave; he wakes
The sleepy with his thunders;
In mirth he revels, and mistakes,
And miracles, and wonders;
And many a man he prisoner makes,
And bolts the door: you cry and call;
But 'tis no use at all.

It were endless to go on selecting from a collection which does not fall far short of a thousand pieces. But these may suffice. When it is remembered that there are introductions to the several national divisions and biographical sketches prefixed to the translations, it will be seen at once how interesting and valuable is the work.

The Problem Solved: or, Sin not of God. By **Miles P. Squier**, D.D., Professor of Intellectual and Moral Philosophy, Beloit College. New York: Dodd.

This is doubtless a very learned work of its kind; though depending too much, as modern investigations of such subjects too generally do, upon the mere head-knowledge of the individual, at a time of day when there is so much from higher and more distant sources to enlighten us upon them. The Problem was solved long, long ago. Whose treatise on sin ever solved it, we wonder, or ever will solve it, with anything like the ability, anything like the authority of St. Paul? And again, in the writings of the Fathers of the Church,—some of whom were instructed by the Apostles themselves—have we not the problem solved upon those true principles which characterized all their teaching, and which constitute what they left behind them thereon a legacy to the Church in all succeeding ages, which time can never impair—the "march of intellect" never overtake. Dr. Squier, however, appears to think differently. "We are not," he says, "at the end of theology yet, or of all valid exegesis of the Word of God, and do not need the *incubus* of an '*odium theologicum*,' to repress all further inquiry into the mine of truth." Perhaps not. But Christian theology is not a shifting sand—it is not to be acted upon, and moved here and there, by the tide of time, or by every "wind of doctrine" which ever and anon may blow. There can be no objection to the discussion of such subjects; they are capable of new elucidations—they are worthy of men's highest intellectual investigations; and when these are made and conducted in a humble and deferential spirit, they may be both edifying and interesting. But to imply, however indirectly, in the middle of this nineteenth century, that the Problem of Sin in the world, which God created and pronounced "very good," had still to be solved; and to do so under an inference, however indistinct, that from the time of the Apostles, and all through the long, laborious, and eventful career of that "Holy Church throughout all the world," which they and their immediate successors organized and instructed, all the attempts to solve this Problem had been a failure, is presuming rather too much upon one's simplicity and credulity.

The Wife's Victory; and other Nouvellettes. By Mrs. **Emma D. E. N. Southworth.** Philadelphia: Peterson.

This is a volume of little novels by a popular American authoress. One of her critics, indeed, we see, calls her "the finest authoress in the country." We are not prepared to endorse, exactly, so sweeping an assertion as that. But there is no doubt she is well deserving of the popularity she has gained. She has, too, a higher object in view than many of either her brother or sister novelists have had. "The nouvellettes that form this collection," she says in her Preface, "were written each to illustrate that distinct principle of Christian ethics or social philosophy, indicated by the text of Scripture selected as its motto." This is an important, and an honorable distinction. It is, too, a responsible task that is undertaken. We do not object to fiction as a medium for this sort of illustration. Both the moral and religious principle may be inculcated, the moral and religious precept may be conveyed, in a tale. Only let us take care that it is a sound principle, and a true precept that is therein inculcated and conveyed, and that it is done so correctly. We think they will be found to contain some wholesome truth, and to possess deep, though it may occasionally be exciting, interest. We question if they will be such special favorites with the ladies as some of her former pieces have been—especially the two first in this volume, which inculcate lessons of duty and obedience on the part of wives to their husbands, which, we fear, are not sufficiently popular among the fair sex in this rampant age of "progress," and "women's right's." But we would have them all read and judge for themselves; and if Mrs. Southworth has exceeded *her* prerogative, let them take her to task for it.

Lilies and Violets; or, Thoughts in Prose and Verse, on the True Graces of Maidenhood. By **Rosalie Bell.** New York: J. C. Derby.

This is a charming poetic *melange*. It comprises the contributions of several of our most popular poets and poetesses, arranged under appropriate heads, with an introduction to each head by Rosalie Bell herself, who certainly appears to be a lady of taste and discrimination. "Are you, gentle and beloved reader," she asks, "a lover of flowers? those flowers whose growth is in the affections, and which beautify, spiritualize, and exalt humanity? If so, come and sit with me, in my boudoir, and delight yourself with the beauty and fragrance of by bouquets, which, with hamble though thoughtful endeavour, I have wreathed in the garden of calm reflection, or selected from the chaplets of those who have wandered on Parnassus, and bathed their brows in Helicon." The fragrance of these "Lilies and Violets" is extremely sweet and agreeable, bespeaking for their fair wreather, Miss Rosalie, whose accomplishments it attests, our earnest admiration and regard. The following serious piece is by no means out of character with one so accomplished, combined as her elegant attainments must doubtless be, with those of Christian thought and duty:

THE FOOLISH VIRGIN.

In the silent midnight watches, list—thy bosom door!
How it knocketh, knocketh, knocketh—knocketh evermore!
Say not, 'tis thy pulse's beating, 'tis thy heart of sin;
'Tis thy Saviour knocketh, crieth, "Rise and let me in."

Death comes down, with reckless footstep, to the hall and hut:
Think you death will stand a knocking, when the door is shut?
Jesus waiteth, waiteth, waiteth, but the door is fast!
Grieved, away the Saviour goeth; death breaks in at last.

Then 'tis thine to stand—entreating Christ to let thee in,
At the gate of heaven beating, wailing for thy sin:
Nay, alas, thou foolish virgin! hast thou then forgot,
Jesus wailed long to know thee, but he knows thee not?

Mohammed and Mohammedanism.—The second volume of the Parisian edition of Lamartine's *Histoire de la Turkey* is on hand. It is a superb contribution to romance, but, as with oriental stories, in the hyperbolic spirit of which it is dyed, fiction and truth are so blended that we look in vain for a known verity elsewhere than in the *morale*. Even for this we would prefer to any inductions inscribed on these arabesque and many-tinted pages, those of the author of the *Arabian Tribes of the Great Desert*, who remarks:

> "The vast phenomenon—the religion of Mohammed, a religion professed by one hundred and fifty millions of the human race, and at this moment not existing inertly, like the great old Pagan creeds at its side, but externally thriving and advancing—a religion great in its leading ideas, shaming by its spiritualism the more degraded types of Christianity, wise and beneficent in many of its details, yet struck, to all appearance, with the one grand curse of perpetual sterility. It seems incomplete without civilization. Its dominions gird those of Christendom by sea and land with two thousand miles of frontier, and yet to the internal progress of Christian nations no corresponding movement whatever answers within their neighbors of Islam. The ephemeral efforts of a reforming Sultan or a liberal Pacha, pass away like a mere ripple from the surface of that dead sea of inertness, and the generations of men, one moment disturbed by the intrusion of ideas unsympathetic to their constitution, return again into their ancestral sleep."

Lamartine, already transformed by enthusiasm into an adorer of the spiritual and temporal hero whom he would personify, chooses to build amid the most splendid contradictions, to deify in mystery what he cannot, without the derogation of his type, explain. Thus Lamartine:

> "Philosopher, orator, apostle, legislator, warrior, the conqueror of ideas, the restorer of natural dogmas, of a worship without images, the founder of twenty terrestial empires, and of one spiritual—*Voila Mohammed!*
>
> "To all the measures we apply to estimate human greatness, what man was more great?
>
> "'This man, was he an impostor?' asks Lamartine, and his conclusion is negative. Imposture is the hypocrisy of conviction; hypocrisy developed has not the power of connection, just as the lie has not the power of truth."

Lamartine's argument is weak, in that he bases it solely on efforts without reference to perceptions. Unconsciously he proceeds:

> "As the force of projection is in mechanics the exact measure of the force of impulsion, so in history action is the measure of the force of disposition."

Then as to the character of that force:

> "The interior inspiration of Mohammed was his sole imposture. Two men were in him, the one the inspirer of reason, and the other of ecstatic visions. The inspirations of philosophy were aided by the visions of sickness. His dreams, his deliriums, his trances, during which his imagination traversed the heavens and conversed with angels, made for him those illusions which he made for others. The credulity of the Arab invented the rest."

The dull, drowsy, and unedifying Humphrey Prideaux, D.D, who, in 1697, published his book, "True Nature of Imposture fully displayed in the Life of Mohammed," failed equally, on the other hand, from mere mental pusillanimity, and without any of Lamartine's redeeming brilliance. The Doctor, in confidence of his assertions, and without any attempt at logical inference, gives us a mere circumstance for an essential condition, averring loosely that "an imposture must contain *several palpable* falsities, whereby may be made apparent the falsity of all the rest." But after a few palpable falsities are extracted, may not the rest prove truth? So thought not Prideaux, who, to strengthen his case of imposture, resorted elsewhere than to the man, raking together with joyfulness of heart, the miraculous stores of tradition, that he did cut the moon in two, that trees went forth to meet him, that water flowed from between his fingers, that the stones saluted him, that he fed a great company with a little food, that a bear groaned at him, that a camel complained to him, that a shoulder of mutton told him of its being poisoned. Prideaux is returned to his shelf in the Astor Library. Who next will disturb him? Lamartine we cannot but choose to read on. His veriest vagaries in these historic retrospects are instructive; and if his genius occasionally lightens up phantom visions, we can scarce ever fail to wish these real.

The American Almanac for 1855 (Boston: Phillips, Sampson & Co.) well sustains its high character as a Repertory of Useful Knowledge. This is its twenty-sixth volume; and, so far from there being anything like the decay of age, it comes forth, if possible, more vigorous than ever. "Unwearied pains has been taken," it is remarked, "to collect full, authentic, and varied information concerning the complex affairs of the General and State Governments; and a mass of official documents, and private correspondence has been digested, relating to the government finances, legislation, public institutions, internal improvements, and resources of the United States, and of the several States." Of all this there is abundant evidence throughout its pages; and its great usefulness, therefore, as a manual of reference, is indisputable.

Putnam's Monthly for February gives its usual varied and attractive bill of fare; and some of its pieces this month are of almost more than ordinary interest. Its portrait of contributors is that of the author of "Cuba," &c.

Norton's Literary Gazette has entered upon the new year with undiminished energy, as a recorder of what is passing in the world of Literature, Science, and Art, together with a fund of *Library* information which we look for in vain in any other periodical.

The Crayon keeps up its head well. It is already doing a great deal for the interests of Art *par excellence*, and promises to do far more. It has strong claims, therefore, on the sympathy and support of both amateurs and artists—of all, indeed, who subscribe to the maxim—and who would not?—*Honos alit artes.*

The Chemistry of Common Life (Appletons) No. vi., includes the subject of "The Poisons we Select," and then proceeds with those of "The Odors we Enjoy," and "The Swells we Dislike." The practical value of this serial has become more and more apparent as it advanced.

SPANISH LITERATURE.

It is some satisfaction to find that an article contained in the last number of the *Revue des Deux Mondes*, entitled *La Litterature Espagnole et ses Historiens*, due credit is given to Mr. Ticknor, of Boston. His work was long since received in Spain as the best compendium of its kind, and as presenting, on the whole, though in summary form, the most judicious *critiques* extant. The concluding passage of the article to which we refer is more than ordinarily brilliant, compressing, as it does, in a few succinct and epigrammatic sentences, all that can be said of Spanish literature of the present age. Concerning the commencement of this epoch, we have the following:—

> The literature of the nineteenth century was inaugurated in tears. It found Quintana shut in the prison of Pampeluna; Moratin flying misery in rambling over Paris; Antonio Conde proscribed; Martinez de la Rosa still, as for five years before, at the bottom of a *cachot*, under the burning suns of Africa; Alcalo Galiano was condemned to death at the moment when, a refugee in London, he gave for his daily bread Spanish lessons in history. Gallejo, Hermocilla, Mauri, were either languishing in prison, or forced, like Dante, to ascend and descend the ladder of strangers. It was, in short, the *debut* of a period of gloom. Emancipation came too late; and liberty, enervated, beheld her votaries obliged to defend themselves, *pied a pied*, against the tyranny of a right divine. The reviewer notes a progression; free indeed from indifference, but without any venturous daring; civil war and military insurrection were never favorable to its growth, and we may, without hesitancy, subscribe to the opinion of the writer, that to regain its pristine brilliancy and vigor, Spanish literature first demands the development of rights.

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JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

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For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

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GEORGE W SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year	$481,042 85		
Interest received during the year	93,234 55		
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853, $ 33,200			
For losses of the year * 1853, 113,100			
For purch'se of policies surrender'd 41,124 35			
For salar's, taxes, postage, exch'ge, 20,204 59			
For commissions to agents 28,161 72			
For physicians' fees 2,464 35			
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 0		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

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† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
Curtis Judson,
John W. Mersereau,
Alex. Muir,
Eugene Dutilh,
John Gray,
James F. Hall,
John S. Harris,
J. W. Kellogg,
Albert Ward.

WM. V PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., } Medical Examiners.
oct7-6m EDWARD FIELDS, M.D.,

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,
William K. Lothrop,
James E. Brown,
John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
William K. Thorn,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,
Robert Smith,
John L. Tonnele,
Francis Blanchet,
James W. Randell,
Daniel B. Pierson,
Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
Robert H. Goff,
Abm M. Binninger,
George H. Bell,
Daniel T. Rogers,
Elisha Brooks,
Edward C. West,
Robert Paton,
Orsamus Bushnell,
James Black,
George W. Kerr,
Philip G. Weaver,
Robert McClellan,
William Voorhis,
Adelmour W. King
Jas. Wotherspoon,
Chas. H. Smith,
D. Colden Ruggles,
R C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola,
Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. s16-eow6m

PIANOS AND MUSIC.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18-1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¾, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20-1y Factory, 311, 313, 315 Rivington street.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No. 72 White st., and wareroom 516 Broadway, marb building opposite the St. Nicholas Hotel. [Sep23-6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON, } 144 Bowery, N. Y.
mar18-1y W. T. PETERSON

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth, 25 cents per box.

Tonic wash fo discussed and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15-1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11-1y BARRETT, NEPHEWS & CO.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.

Furs altered to any shape. au19-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.

GENTS' FURNISHING GOODS je3-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.

W. C. VANDEWATER. R. HEASLEY.

Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c

☞ All orders punctually attended to. au12-1y

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.

sep16-6m

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M. A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.

m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar16-1y

For The Churchman.

Crucem Sequamur.

Fain would I lay this heavy burden down,
My weary head would fain seek pillowed rest.
Afar and dim, alas! the victor's crown
Shines from the distant towers of Zion blest.
Steeper the path, and toilsomely I climb;
My feet are bleeding from the rocky way.
Better, oh better, surely, that I stay
Within some shady bower; these heights sublime
Are not for me: Oh, let me cease to climb, I pray!

* * * * *

Surely strange enchantment must surround me;
Bleeding footprints stain the rocky road,
Bloody drops bedew the earth around me,
And One before me bends beneath a load
Of shame; a cross He bears; and on His brow
A crown of thorns. I cannot tell you why
I follow; but He turned; with piercing eye
He viewed me, and my soul did melt; and now
I cannot choose but follow till I sink and die!

St. Paul's Day. J. J. E.

Religion of the Japanese.—As the Treaty our Government has concluded with Japan will open out a new field for missionary enterprise, the following account of the religion, and of the customs and practices of the Japanese, has a peculiar interest; it is extracted from the published letter of an officer of the late expedition:

The temples, chiefly Buddhists, are beautifully situated in the suburbs. The entrance to them leads generally through rows of elegant trees and wild camelias. They are large plain structures, with high peaked roofs, resembling the houses pictured on Chinese porcelain. In the space immediately in front is a large bell for summoning the faithful, a stone reservoir of holy water, and several roughly hewn stone idols. The doorway is ornamented with curious-looking dragons, and other animals carved in wood. Upon entering there is nothing special about the buildings worth noting, the naked sides and exposed rafters having a gloomy appearance. The altar is the only object that attracts attention. It so much resembles the Roman Catholic that I need not describe it. Some of the idols on these altars are so similar to those I have seen in the churches in Italy, that if they were mutually translated, I doubt whether either set of worshippers would discover the change. The priests count beads, shave their heads, and wear analogous robes, and the service is attended by the ringing of bells, the lighting of candles, and the burning of incense. In fact, except that the cross is nowhere to be seen, one could easily imagine himself within a Roman Catholic place of worship. During the seventeenth century Christianity was introduced by the Jesuits, and for a time made rapid progress; but the missionaries, inflated by success, became haughty and presumptuous, and beginning to interfere in politics and government, brought about a violent persecution. So deadly a hatred was conceived against the Portuguese, that in the space of forty years they and their religion were completely extirpated. Even to this day, in certain parts of the empire, the custom of trampling on the cross is annually celebrated. To such a pitch were the Japanese exasperated that none of the Romish ceremonial was permitted to survive.

Now, the resemblance in the outward forms of the two religions, as I have mentioned above, is strikingly remarkable, and is an interesting fact in reference to the priority of the ceremonies of the Church of Rome, as it is still undetermined whether they originated with herself, or were borrowed from Pagans. Great liberty of conscience exists. Every Japanese has a right to profess whatever faith he pleases, provided only it be not Christianity. Religious sects are said to be as numerous as they are in the United States. The chief among them are the Siutoo or Buddhist, the former being the old national faith of the country, and is represented by the Mikado or spiritual Emperor, who is thought to be the lineal descendant of the gods. They have some vague notions of the immortality of the soul, and of a future state of rewards and punishments. Buddhism, the most widely-diffused religion of India, is supposed to have been introduced about the sixth century. Its principal tenet is the metempsychosis, or transmigration of the soul. The Buddhists believe that the spirits of the departed enter into the bodies of animals, and there remain, passing from one animal to another, until their sins on earth being purged away, they are received into the realms of everlasting happiness. They abstain from all animal food, and their priests are under a vow of celibacy. The great majority of the temples are Buddhist. In addition to these, there are sects of philosophers who hold the morality of Confucius in great estimation. The whole tenor of their doctrine is to render mankind virtuous in this life. They endeavour to preserve a good conscience, inculcate filial affection, and a due obedience to the laws of their sovereign. All these different faiths have become so mingled and blended together, and their doctrines have so penetrated each other, that scarcely any religion preserves its original purity.

The Military Chaplains in the Crimea.—The London *Morning Post's* correspondent in the Crimea writes:—"What a change has come over the chaplain department, thanks to the exertions of the chaplain-general, Mr. Gleig, whose name is known in all the churches, and the faithful liberality of the Venerable Society for the Propagation of the Gospel in Foreign Parts. And here let me not forget the Secretary at War, who has always stood forth so nobly, both privately and publicly, as an upholder of sound Churchmanship; to him this army owes most grateful thanks for the attention he has given to its spiritual wants, by so large but so necessary an increase to the staff of clergy. Four of the chaplains connected with the society have arrived, namely, Rev. J. Hadow, Rev. E. Owen, Rev. Dr. Freeth, and the Rev. H. A. Taylor. Dr. Freeth is attached to the Royal Engineers, and Mr. Taylor will assist the Rev. Mr. Hayward at Balaklava. It is impossible to describe the satisfaction experienced by the officers and many of the men at the increase of the chaplains, for now, instead of being for weeks without public worship, they are to be carefully watched over by faithful ministers of God. Of this I am quite certain, the Venerable Society from which has emanated such important aid will have only lent out its funds at good interest."

Novel Visiting Cards.—The Paris correspondent of the New York *Journal of Commerce* furnishes the following account of the latest novelty introduced into fashionable circles in France:

For the visiting cards distributed in profusion at New Year, there is a new style which has produced a great sensation, and will, it is said, become the fashion with those who like extraordinary novelties. Instead of the name printed on the card, the small piece of pasteboard has a photographic likenesss of the visitor; the face appears under different aspects, according to the circumstances under which the visit is made. For instance, on ordinary occasions, your likeness will bear the habitual expression of your countenance; on New Year's day your face will be joyous and smile your felicitations. If your visit be one of condolence, your portrait will be melancholy and sorrowful. To take leave, instead of the symbolical letters P. P. C., the visitor will be represented on his card *coifed* with a travelling cap, and *framed* in the window of a railroad car. The art of photography has been so much simplified, that the cost of these portrait cards is but small. One hundred may be had for twenty-five francs, or five dollars, and are handsomely executed and embellished.

OBITUARY NOTICES.

Mrs. Eastburn.—The Bishop of Massachusetts has, we deeply regret to find, sustained a severe domestic bereavement. The following notice of the melancholy event is from the *Christian Witness*:—

We have learned with sorrow that our beloved Diocesan is again called to pass through the deep waters of affliction. After a long and painful illness, Mrs. Eastburn died very suddenly on Tuesday afternoon, the 23d inst. We trust that the Heavenly Comforter will graciously sustain his servant under these repeated visitations of heavy bereavement. He will have the warmest sympathy both of our clergy and people.

The Rev. G. W. Horne.—Mr. Horne was a missionary of the Church at Cape Palmas, in Africa, where he died a few weeks since. Two or three years ago Mr. Horne sailed from this country under the patronage of the Episcopal Missionary Society, for that African station. During this time he has labored under great difficulties, but with a true missionary zeal. His disease was dysentery. His widow and infant child are on their way home.

Death of John W. Francis, Jr.—John W. Francis, Jr., the eldest son of our eminent and venerable fellow-citizen, Dr. John W. Francis, died on the 20th ult., of typhus fever, the result of extreme devotion to medical studies and attendance upon the poor. He was a youth of rare promise and great accomplishments. His funeral service took place at St. Thomas's Church, where a very large and distinguished assemblage were present; the prayers were said in a most impressive manner, by the Rev. Dr. Hawks, an old personal friend of the family; an appropriate hymn was sung, after which the remains were deposited in a tomb on the Eastern slope of Greenwood Cemetery. The following lines were suggested by the occasion:—

What shade has fallen this loved threshhold o'er
Without glad presage never crossed before?
Why through the past does startled memory range,
Then shrink to meet the desolating change?
Hushed is the dwelling, cold the hearthstone now,
Whose glow plays not upon thy manly brow:
For cordial grasp of hands the pleading eye,
For lettered talk the faintly smothered sigh,
For looks intent to solve, respond, or cheer,
Thine wan from pain, ours agonized with fear;
For bland philosophy and genial wit,
Wont round this group instinctively to flit,
Half-uttered prayers, the stillness of dismay
In dread suspense exhaust the winter day.
The keenest pang humanity can feel
Came in that hour of nature's mute appeal,
As waned expression to its last eclipse,
And speech grew palsied on thy frigid lips.
Yet thought and love, before the parting sigh,
Converged and flickered in thy glazing eye.
The artist-friend whose triumph thou believed
Ere fame ordained or genius had schieved,
Crouched by the form, now stilled in death's embrace,
Strove with dim eyes thy lineaments to trace.
"Yet can it be?" our hearts bewildered cried,
"That he, the idol of this home, has died?"
The leaf o'er which, in calm delight he hung,
The plaintive rhyme that trembled from his tongue,
The honored effigies so fondly sought,
Of those who conquered in the realm of thought,
His elements of life—these all are here,
And more than these—the loved-ones round the bier.
Two whose grey hair with daily joy he crowned,
Two who in him fraternal guidance found.
When up the aisle familiar to thy tread,
Moved the long train by white-robed pastors led,
And at the altar, where thou oft had bowed,
We tearful knelt, and laid thee in thy shroud;
When those deep tones on which with youthful pride,
For wisdom's banquet thou so well relied,
Breathed the last prayer that mortal rites delay,
In faltering accents o'er thy senseless clay;
The sternest wept, and even worldly men
Felt the poor refuge of ambition then.
The Christmas garlands still with verdure hung,
The temple where thy funeral hymn was sung,
And as it echoed, like a holy spell,
The blest assurance of a short farewell,
A flood of sunshine broke upon our sight,
And wreathed the mourners with supernal light,
In golden mists the peaceful cadence died,
And Nature hailed what Faith had prophesied!
Ah! might Grief nestle in this sacred air,
Shielded from view and unprofaned by care!
How grates the discord of the teeming street,
The rush of steeds and tramp of busy feet;
How vain the stir, how pitiless the glare,
To those who sorrow's aching badges wear!
Yet even here our brother's worth appears,
To fill with honor his remembered years;
To yonder pile*—the wretch's last retreat,
Where Charity and Science nobly meet,
With steadfast heart, with love-inspired brain,
And patient zeal, he ministered to pain.
Welcome the vistas of the hills and sea,
Whose pure enchantments ever solaced thee,
As from the city's strife our dark array,
Emerged to meet the forest and the bay:
There is a balm in Nature's open face
That over anguish casts a soothing grace;
The winds mourn with us, and the fading day
Serenely whispers—all must pass away;
Each herb and tree with promise are imbued,
Withered to bloom, despoiled to be renewed;
From every knoll a boundless void we see,
So, love bereft, appears the world to thee;
Here where the portals of the East arise,
And falls the earliest greeting from the skies,
Our heavy burden in the earth we lay,
Far heavier that our hearts must bear away!

H. T. T.

---

* The New York Hospital.

CLERGY of the PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, }
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., 637 Broadway, office of *Church Journal*, and 306 Fourth street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 308 Broome street.
Sleight, Rev. George N., No. 6 Boorman Place, 33d-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street,
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Morton, Rev. James, 155 Adams street.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Vinton, D.D., Rev. Francis, 178 Atlantic street.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue

NEW JERSEY

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken]
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding the first Saturday in each month.*

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones Table-tops, &c., &c Orders respectfully solicited and promptly attended to. my27-1y-f p

MARRIED.

In Southville, Conn., 20th ult., by the Rev. Mr. Hamlin, Sheldon H. Gifford, of Pennsylvania, to Lydia, daughter of Thomas E. Elliott, of Southampton, Mass.

In St. George's Church, Schenectady, January 27th, by the Rev. Wm. Payne, John Elliot Hart, of the United States Navy, to Harriet E. Van Vorst, eldest daughter of the Hon. A. A. Van Vorst, of Schenectady.

DIED.

At Yaphank, L. I., Dec 7, 1854, Mrs. Rebecca Hawkins, in the 65th year of her age, deeply lamented by the community in which she had for a long time resided. In the death of Mrs. Hawkins, not only the community (of which she was a valued member) mourn her loss, but her decease has left a desolate companion, rendered more so by having been entirely deprived of his eyesight for the last twenty years. To him she was all in all; she sustained him in this great affliction by her cheerful conversation; she read to him the Word of God; she guided his feet to the Sanctuary. She has often been heard to say,—"her strongest tie to the world was her blind husband." In early life she professed her faith in Christ, and united with that body of Christians, where she had always worshipped, in her native town (Brookhaven), and for forty years was a consistent and humble follower of the Lord Jesus Christ; but her love was not selfish, or confined to one denomination. She was kind to all, and ever ready to unite in worshipping God with all who named the "name of Christ;" she received and entertained all ministers of the Gospel, without distinction.

It was not until the last six months of her life, that she enjoyed the opportunity of attending the regular services of the Episcopal Church; but after the opening of St. Andrews Church, she was never absent unless prevented by sickness, and expressed great regret whenever so prevented. The Missionary who officiates regularly at this church has observed her deep and silent devotion, and at every celebration of the Holy Communion she has been present and partaken, unless prevented in the Providence of God. The last opportunity she had was on the first Sunday in October. She was but once after able to attend church. It was the privilege of the Missionary to visit her during her last illness, and by her own request, to give her the consolation of prayer; she expressed to him her reliance on her Saviour's merits alone for salvation. On the Thanksgiving Day she was too ill to attend church, but observed to a friend who called to see her that "she had tried to give thanks to God for all His mercies to her." The poor in her have lost a friend indeed; her hand was ever open to relieve the necessities of the needy; she did not wait to be solicited, neither did she go abroad to proclaim her charities, but they were humbly dispensed wherever opportunity occurred: to one she would give money, and for others (like a Dorcas of old) she would "make garments," ever following the precept of her Saviour, not to let her "left hand know what her right hand doeth." Y.

NOTICES.

Series of Sermons in St. Stephen's Church.—The first sermon will be preached on Sunday evening (February 4), by Rt. Rev. Horatio Potter, D.D., Provisional Bishop of the Diocese. Service at 7½ o'clock.

Church of St. John Baptist, on Lexington Avenue, corner of Thirty-fifth street.—The Sunday afternoon services in this Church are for the present discontinued. An Evening service will be held every Sunday, commencing at 7 o'clock. ja 20-4t

ACKNOWLEDGMENTS.

New York Bible and Common Prayer-Book Society.

Wm. A. Duncan, $2; John R. Lewis, $5; A. R. Cushman, $2; G. G. Van Wagenen, $2; Robert Strong, $2. Total, $13.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Rev. R. S. Trapier, Chaplain Seaman's Mission, Philadelphia, $5; Mrs. Caroline E. S. Peters, donation, $2; Wm. A. Duncan, $1; G. G. Van Wagenen, $1. Total, $9.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums since the 12th of December last:

F. H. Trowbridge, donation, $3 25; D. M. Stebbins, an. '53 and '54, $4; George S. Parker, an. '53 and '54, $10; Hector Morrison, an. '54, $1; Sunday School Teacher's of St. Bartholomew's Church, J. J. Reese, Superintendent, $50; Mrs. Thos. Gibbs, an. '55, $3; B. H. Martin, an. '54, $1; Isaac C. Lea, an. '54, $3; Rev. G. T. Bedell, an. '54, $20; Wm A. Smith, an. '54, $25.

Annual Subscriptions for 1854 at $2.—F. H. Trowbridge, Mrs. Lewis F. Battelle, Jasper W. Hughes, Mrs. Henry Chauncey, Denning Duer, F. Tinson, John Jay, R. Strong, A. R. Walsh, H. H. Butterworth, Hosea Webster, Alex. Walker, A. M. Harper, R. H. Hopkins, Chas. W. Sanford, John Bulkley, Jr., Schuyler Livingston, R. Henry Goff, Ogden Haggerty, B J Hathaway, A. W. Hoffman, A. L. McDonald, C. P. Burdett, 23—$46.

Annual Subscriptions for 1854 at $5.—J. M. Browning, David Wagstaff, Thos. W. Ogden, Chas. Tracy, Mrs. Gabriel Irving, Rev. Dr. Robertson, W. J. Averill, Mrs. Sarah Cornell, James R. Swords, E. M. Duncan, G. D. H. Gillespie, F. W. Welchman, E. M. Young, 13—$65.

Annual Subscriptions for 1855 at $5.—John H. Swift, L. M. Hoffman, Mrs. L. M. Hoffman, W. S. Wilson, 4—$20.

Total...$251 25.

January 11, 1855. E. M. Duncan, Treasurer, 114 Wall street.

Free Church of the Good Shepherd.

The missionary acknowledges with many thanks the receipt, within three weeks past, of the following sums to aid in furnishing free meals to destitute children and for other assistance to the poor:

From Rev. Dr. Muhlenberg, $50; by Messrs. Stanford & Swords, from F., $20; H., $10; Mrs. J. H. Cornell, $6; from A., $2.

This help has been most timely, and has filled many a heart with gratitude. Clothing is much needed.

R. Hoyt, 68 East Broadway.

The Poor.

The subscriber, Rector of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

From Christabel, $2; by Messrs. Stanford & Swords, from F., $20.

Further donations were never more needed, and are respectfully solicited. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 172 Broome street.

January 30, 1855. Benjamin Evans, 172 Broome street.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges the following donations for the poor:

A valuable and much needed box of clothing from the ladies of the Sewing Society connected with Christ Church, Manhasset, L. I.; a package of clothing from Mrs. A., East Broadway; F., $20.

Further aid is much needed, and may be left with Stanford & Swords, 637 Broadway, or with

James Millett, 308 Broome street.

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Jan. 20, 1855. 3m

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jan 27-6t$

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